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Rev. JOHN F. COONS, Editor.

TERMS:

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LEXINGTON:
WEDNESDAY, JANUARY 15, 1834.

For the Western Luminary.

CORRESPONDENCE

Between the Rev. DEWEY WHITNEY *of Mount-Sterling, and* Elder JOHN SMITH *of Montgomery County.*

Concluded.

Conclusion of Letter to Rev. John Smith.

In order now to prove my reasonings above, concerning your endorsement of the faith of the Christian Teachers, or your perfect agreement with them, in all their *beliefs*, and *disbeliefs*, on the leading doctrines of Revelation, I will now introduce to your letter, with its sentiments, and statements, the testimony of one, who from his relation to you, cannot fail rightly to understand the meaning of your language; and who, to my personal knowing, is an avowed enemy to every leading feature of the Trinitarian belief. I allude to your *associate Evangelist*, John Rodgers—I quote from his letter in the Messenger, Vol. 6, No. 4, Page 104, as follows, viz. "I have just received the 3d No. of the Messenger, and am much pleased with its contents generally; and *especially* with the letter from Brother John Smith. I was anxious to hear from him, and do rejoice at the *important* intelligence he has laid before the public, as I do think it cannot fail to promote the best of causes—the cause of peace on earth and good will among brethren. The *simplicity*, the *candor*, the *charity*, the *piety*, the *dignity*, and the *noble independence*, which this communication exhibits, are characteristic of the man, (and what is better) of the religion which he professes. And I am much mistaken, if it does not contain a fair and clear statement (as far as it goes) of the principles and practices of the christian brethren in this region; and not only here, but generally in the west."

Now Sir, so far as your letter speaks, concerning the sentiments, &c. of these *New Light* or Christian Teachers, Mr. Rodgers says, its statements are *fair* and *clear*. But, in that letter, as quoted above, your statements cover the leading doctrines of the christian system: even of the Godhead, and of the atonement &c., for you therein remarked "That you had conversed with them, *freely*, and *friendly*, on *all* the supposed points of difference between them and the Reformers; and on *all* those erroneous sentiments which you had heard laid to their charge."—But does Mr. Rodgers understand you, to represent them as holding the Trinitarian faith on all those points on which you tell us, you have conversed with them, and on which points, you have testified in favour of their particular belief as perfectly according with that of primitive Teachers! Mr. Rodgers has endorsed your letter, and rejoiced at the important intelligence it has laid before the public. But he never did thus endorse, or rejoice in a letter, representing the *New Light Teachers* as a body, holding the faith usually advocated by Trinitarian christians.—The truth, is, you have there endorsed for these Teachers in general; and Mr. Rodgers has endorsed for you; and then certified that what you endorsed was *fairly* and *clearly* the sentiments &c. which were held by the body of *New Light Teachers* generally in the west. "*Things equal to the same, are equal to one another.*" On no other ground, than, an actual understanding, that there was an entire agreement—between your belief, and the faith of the *New Light Church*, would he have *rejoiced* and *hailed* your letter as one that *could not fail* to promote the cause of peace on earth, and good will among brethren. And on this ground, too alone, viz: (of an actual agreement of sentiment and feeling,) can be accounted for, moreover, that "*uniformity* of regret," which was expressed, on the publication of Mr. Campbell's essay, on the Trinity, as cited above. "*The same causes under the same circumstances produce the same effects.*"

But once more, and I am done with testimony on this point. The editor of the Messenger for the January No. 1832, reports as follows, viz. "We are happy to announce to our brethren, and the world, the union of churches in fact, in our own country. A few monts since, the Reforming Baptists (invidiously known by the name of Campbellites,) and the christians in Georgetown and the neighborhood, agreed to meet, and worship together. We soon found that we were indeed of the same spirit, on the same foundation, the New Testament, and wore the same name, christian. We saw no reason, why, we should not be of the same family." From this we learn that said union was one in FACT, and not in *name* or *form*. That the reasons for this union were the following, viz: a conviction, that you were *indeed* of the SAME spirit, on the SAME *foundation*, wore the SAME name, and that no reason could *possibly* be assigned, why you should not be of the SAME FAMILY. Now what does this prove, other than that, you Reformers, engaged in the union, have become Unitarian, to all intents and purposes; or rather that you were at that time no more Trinitarian in your faith, than these *New Light Teachers*; for otherwise the union could not have been one in *fact*, neither could it have been said that you were indeed of the SAME spirit—SAME foundation—SAME name, neither could it have been said that no reason could have been offered, why you should not become the SAME *family*. Perhaps you may reply, that the Reformers engaged in this Union, renounced none of their Trinity doctrines; that they only agreed, not to teach them publicly. And pray Sir, what is this, but a renunciation? What! you Public Teachers, bound by the High authority of Heaven, to declare the whole counsel, agree not to teach certain sentiments, and yet pretend that you have not renounced such sentiments, as portions of divine Revelation! Call it then, if you please, a *violation of our high trust*, and prepare to give up your account. I venture to say that *your Christian Teachers*, (as you call them,) always regarded such a silence, so far, a renunciation in substance; for such it is, in *effect*. But whatever you may deduce from this equivocation, to prove the Reformers, Trinitarians at the present time, nothing from this course of reasoning can be applied to yourself, for such purposes. For no man who is a Trinitarian in heart and soul, can possibly pray the prayers and write the sentiments, which you have done, as quoted above. And a more favourable conclusion concerning your faith, no man is at liberty to draw, so long as the foregoing testimonies of yours, are extant, in relation to the above named *New Light Teachers*: or so long as you are laboring to increase and consolidate the union between them, and the Trinitarian Baptists, on the simple condition, that *all Trinitarian peculiarities* shall be renounced; or if you please, *buried in eternal forgetfulness*. Yes Sir, and so long as these facts exist, no one can believe anything, what you may say in public to the contrary, about your faith, until you have repented for the past, and *brought forth fruits meet for repentance*. And now, what other reason than *this*, need be assigned for the *trouble* which the *name* and *writings* of Mr. C. have given you, as introduced by me in this correspondence!

And I am induced, moreover, to believe, that had I substituted the names of Barton W. Stone, John T. Johnson, and John Rogers and their writings, for Mr. Campbell's, and his writings, you would have been far less *troubled*: except for fear of having your real faith, and eclesiastical connexion detected. At all events, you could not have replied *in truth*, that you had never adopted their religious faith and practice; or that you had never been chosen as their representative. For the one has been proven by your endorsement as above noticed, and the other was put beyond controversy, at the time, that you were duly elected and set apart by said *Teachers*, as an Evangelist in connection with John Rodgers, to ride through the country increasing and consolidating the union: With their pledge, that during the time of your employ in this service, you and your family, should obtain from their liberal contributions, a competency for their support. And, the same representative character, is further established by your accepting the appointment, performing the labour, and receiving your wages; and, when, at the next annual meeting of the Brethren, you voluntarily proffered your services, for another term, (the present year,) which was unanimously accepted, and arrangements forthwith made for raising your salary in quarterly instalments, as a "reward for your Labour of Love." See Messenger, Vol. 7. No. 5, Page 146. I complain not, Sir, at your remuneration. For the labourer is always entitled to his *hire*. But I do entreat, for truth, and consistency's *sake*, that so long as you remain under this system of things, you will be a little more sparing in public, of your charges on others, *for making traffic of the Gospel and its institutions, preaching for pay,—charging 2-6 per head for Baby sprinkling—and requiring sinners to buy a pew in church, in order to the priveilege of hearing the gracious Gospel of salvation preached.*

Having animadverted in general, on some of the prominent points in your last letter, and given a passing notice of such other things for which you are equally responsible, by way of assigning the reason for the name and writings of Mr. C's. giving you so much *trouble*, I will now state my reason for intending *this* as the closing of our correspondence on that part of your challenge which pertained to discussing of religious truth.

It is your manifest determination to evade every thing like definiteness, and responsibility; and what could contribute, in the least, to public utility. From the reception of the letter, which contains your explanation of that portion of your challenge, relating to doctrine, &c., to the penning of my last, I have had but one object in view, viz: To meet you in a public debate, as challenged. And disavowing all wish on my part, for ground to be allotted me, which could allow the possibility of evasion—and determining to bring you on ground equally inevasive,—and convinced that a public debate on religious topics, without point, indefinite and irresponsible, would not only contribute nothing to public utility, but be the extreme of folly and absurdity, and regarding the sentiments of Mr. C. in the main, the most tangible and responsible of all other Reformers, because written, and himself according to his own showing, the *origin* and *leader* of the whole body, and believing that you were his constituted and acknowledged agent, for this county, to defend his sentiments &c. I asked you "If I was to understand the sentiments published by Mr. C. as those in the main, for which you plead!" To which you replied as follows, viz. "As to the writings of Mr. C. it is known to you and to every body, who knows anything about us, that we discard all human authority, in matters of faith and practice; and that the doctrines and practices taught by Jesus Christ and the Apostles, are the alone doctrines and practices for which I plead." Now will any one acquainted with your public career, and the reforming principles which you inculcated, say, that here is not a manifest determination to evade every thing definite, coming from me on this subject? So I regarded it, and but for a suggestion made me by Mr. B. H. Payne, I should have troubled you no further: a suggestion which was, according to my understanding and recollection, (not in all that *hypothetical* and *optionary* dress, given it by Mr. Payne in a postscript appended to your last letter, and which supposes me, on the one hand, so exceedingly desirous of contesting your sentiments, and on the other, leaves the whole matter *so* optional with me, whether to contest them or not—and thus contemplates me as the challenger and yourself as the party challenged; but,) perfectly unqualified and unconditional, and in the following language, viz· "In order to expedite matters between you and Mr. Smith, I would suggest the propriety of your selecting and proposing to him, certain distinct propositions for discussion." Whereupon, I drew up ten distinct propositions with as much definiteness as practicable, to cover the supposed debateble ground between us, alledging it, at the same time, my conviction, that the most if not all of them, had been avowed by Mr C. These I submitted for your avowal or denial, with an expectation of a definite reply. But you replied in the usual style of evasion, as follows, viz: "I have already told you, and I hope this will be the last time I shall have to tell you, that we, (by we, I mean myself and the church of which I am a member,) discard, and disavow all human authority in matters of faith and practice, and that the doctrine and practices, taught by Jesus Christ and his Apostles, are the alone doctrine and practices for which I plead."

But in another paragraph you cap the climax. Observing in relation to my ten propositions "That you could with propriety refer me to Mr. C. for their answers;" you say "But lest you should not conceive this sufficiently definite, I will, in order that no evasion of the slightest character may attach itself to me, subjoin in a plain and candid manner, some of the leading sentiments which I advocate, and which, if your ten questions were stripped of all their Babylonish Language, would cover their whole ground, and leave them at your option whether to contest them or not." Now honestly, Sir, to call things by their right names, I am compelled to say, that, *this* is the *basest* kind of *hypocritical evasion*, I ever saw a man guilty of, who had any pretensions to candour, or belief in Divine omniscence, and the retributions of Eternity.

For in this paragraph you stand forth, with the highest professions of a desire, that no evasion of the slightest character may attach itself to you in relation to said propositions: and to confirm the truth and sincerity of this profession, you promise, that you would subjoin in a *plain* and *candid manner*, such of your leading sentiments, as you advocate, and my ten propositions if stripped of all their Babylonish language would cover their whole ground, &c. And then with the very next dash of your pen, in attempting the execution of this promise, you plunged into the deepest *wily arts* of evasion: as the following facts will prove, viz:

1st. In the place of subjoining a faith comprising only such points as my ten propositions "stripped of their Babylonish language" would cover, and as were supposed to constitute the debateable ground between us: you embodied almost every prominent sentiment contained in the present canon of Scripture irrespective of said questions, or the supposed real points of difference between us.

2nd. In the above paragraph, if I understand it, you promise 1st. to subjoin your faith on certain leading doctrines &c. (i. e.) What you conceive the Scriptures to teach concerning such doctrines; and 2ndly, To do this in a *plain* and *candid manner* (i. e.) as I understand, in plain and simple language in common use—But in the place of subjoining in plain and simple language in common use what you understand the scriptures to teach concerning certain doctrines &c., you do but little more than retail out *scripture words, phrases* and *sentences:* and especially when you imagine yourself on debateable ground, and within the precincts, of my ten propositions. I know that this method of stating one's religious faith is often employed, and sometimes even contended for. But the history of the church proves that usually whenever it has been sought for, adopted and adhered to, it has been for purposes of evasion, and of avoiding detection. And any candid and reflecting mind will see, that when the question is not about what language the scriptures contains; but what such language means when legitimately interpreted, such a method of setting forth one's faith is designed for nothing short of *evasion*. And the truth is, that the whole arrangement of your subjoined faith, when viewed in connexion with the relation subsisting between us at that stage of the matter, is so *adroitly evasive*, that when I recollect it was prepared for the express purpose of proving the truth and sincerity of your high profession of a desire that no evasion even of the slightest character might attach itself to you on this subject, I am compelled to say, that your *evasion* is not only *base*, but *basely hypocritical* beyond endurance: for no man could have fallen into such an artful arrangement inadvertently. And consequently I am now perfectly convinced, that you have long since been determined to *evade* every definite position to which you were either invited or driven —— let the means be what they may.

I know that you repeatedly used language which seems to promise all for which I could or ought to ask—such as the following, viz. "Whenever you think proper to call in question before the public any religious doctrine or practice for which I plead, I will readily, candidly, and explicitly avow every sentiment for which I do plead, and meet you upon any time agreed upon. You shall not back out for want of something *definite*, tangible and responsible to break a lance at." But, if you meant by these words, what they seem to impart, why have we not long since appeared before the public, with "lance" poised, ready for combat! Is it because I have not been ready to meet you, as challenged! Certainly not; for the foregoing correspondence shows what efforts I have made to obtain from you, an explicit avowal of what you do plead in relation to certain supposed points of difference between us; but all in vain. It may be, however, you will say, that you intended by the above pledge, only that you would give this explicit and candid avowal, at the time of our meeting before the public, and not before. An awkward attitude indeed for two professedly responsible public Teachers in Religion to assume—fit subjects for contempt and reprobation. But, you need tell me no more about your *readiness, candidly* and *explicitly* to avow every sentiment &c. and that I shall not back out for want of something *definite, tangible* and *responsible* to break a lance at &c., for your *subjoined faith*, with its professed intention, given in your last letter, explains to me what you mean by those terms. Besides, I perceive that it is an *axiom* in the modern reformation, "that the erroneous sentiments both of the christians and reformers will injure no person, provided you all have *prudence* enough to keep them to yourselves," and doubtless even *you yourself* are influenced by this *prudence* whenever it suits your convenience.

It is, moreover true, that many of my insinuations, and affirmations in this correspondence seem to bear hard on your religious and moral character. But, do not blame me; you have compelled me. And they are in my estimation the legitimate deductions of authentic documents and facts. If not, I am utterly incapable of weighing testimony, and seeing conclusions. And whatever I am convicted of, as dangerous to the souls of men, I must expose to the light of day, affect whom it may. And now, as this correspondence is closed, in relation to doctrinal discussion, and as many things have by some means or other, gone out to the public, in relation to it which are utterly false, I shall forthwith submit the whole matter to the press for publication.

In relation to the subject of the charges, I will say, in accordance with a suggestion in your last, that we will, if you please, have a personal interview, to settle preliminaries with a view to a public meeting to adjust the same. And let this interview be at the office of Mr. Richard Apperson, on Wednesday, the 27th inst. at 10 o'clock P. M. in the presence of two of our respective friends, each.

Yours, &c. DEWEY WHITNEY.

The Roman Catholic Creed.

A large number of Protestants are ignorant of the real tenets of the Roman church, and it is not easy to discover what are the standard doctrines on many of the points of difference.—It is often intimated too that that creed is modified in this country, and that its most prominent heresies are not embraced here.—To set ourselves and our readers right in this particular, we have procured from the publisher of Roman Catholic books and of the Catholic Herald in Philadelphia, a copy of the small volume which is used by the worshippers in the chapels in this country, as their guides in public and private worship. It is entitled "the Pocket Manual of Spiritual Exercises; or devout Vade Mecum for Catholics; with the evening office of the church in Latin and English. Published with approbation." There can be no doubt, then, of the authenticity of this publication, and we copy from it the following account of the belief of the church. It is an exact copy, the italics &c. being just as they are in the book. We would suggest that the Protestant papers generally, and especially in the west, can scarcely do any thing more effectual in behalf of the Protestant cause than to disseminate this document among an intelligent and pious community.—*S. S. Jour.*

A Profession of Catholic Faith.—I, *N. N.* with a firm faith, believe and profess all and every one of these things which are contained in that creed, which the Holy Catholic (*Roman*) church maketh use of; to wit, I believe in one God, the *Father* Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord *Jesus Christ*, the only begotten *Son* of *God*, and born of the Father before all ages; God of God; light of light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who, for us men, came down from heaven, and was incarnate of the Holy Ghost, of the Virgin *Mary*, and was made man. Was crucified also for us, under *Pontius Pilate;* he suffered and was buried; and the third day he rose again, according to the Scriptures; He ascended into heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the *Holy Ghost*, the Lord and life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the prophets.—And (I believe) One, Holy, Catholic, and Apostolic *church:* I confess one baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. *Amen.*

I most steadfastly admit and embrace Apostolical and ecclesiastical *Traditions*, and all other observances and constitutions of the church.

I also admit the holy *Scriptures* according to that sense which our Holy Mother, the Church, has held, and does hold, to which it belongs to *judge* of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ* our Lord, and necessary for the salvation of mankind; though not all, for every one: to wit, *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony;* and that they confer grace: and that of these, *Baptism, Confirmation* and *Order*, cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholic* Church, in the solemn administration of the aforesaid Sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin and Justification.*

I profess likewise, that in the *Mass* there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord* Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the *Catholic* Church calls *Transubstantiation.* I also confess, that under *either kind* alone *Christ* is received whole and entire, and a true sacrament.

I constantly hold that there is a *Purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful.

Likewise that the *Saints* reigning together with Christ, are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be respected.

I most firmly assert, that the *Images of Christ*, of the Mother of God, ever Virgin, and also of the Saints, ought to be had and retained, and that due honor and veneration is to be given them.

I also affirm that the power of *Indulgences* was left by *Christ* in the Church, and that the use of them is most wholesome to *Christian* people.

I acknowledge the *Holy Catholic Apostolic Church*, for the Mother and Mistress of all Churches; and I promise true obedience to the *Bishop of Rome*, successor to St. *Peter*, Prince of the Apostles, and Vicar of *Jesus Christ.*

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of *Trent.*

And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

This true Catholic faith without which no one can be saved, I, *N. N.* do at this present freely confess and sincerely hold, and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*

ROMAN CATHOLIC MORALITY.—At the recent Roman Catholic Fair in this city, $3100 were received, which, although a less sum than was expected, furnishes good evidence of a thriving business. This fair was professedly designed to aid the orphans entrusted to the care of the nuns, and was very zealously sustained by the Priests. It was regarded as an eminently religious and charitable object, and as hence deserving particular patronage. But will it be credited, that when it was ascertained that the usual mode of selling the articles was not sufficiently profitable, they were disposed of by Lottery—yes, by Lottery. Visitors to the room were assailed on every hand, "will you buy a ticket in the Raffle!" and thus a practice which has been denounced as gambling, and which the Legislature of Pennsylvania has abolished by positive enactment, was introduced in connection with an *eminently religious charity!* and with the concurrence, as we may suppose, of Priests and nuns. But perhaps this may be considered as a trifle, when his Holiness at Rome, with the College of Cardinals, amuse themselves with an innocent game of cards.—*Pres.*

From the London Christian Observer.

Simplicity in Sermons.

It is my lot to have for a pastor a pious and diligent young man, who preaches very sound and scriptural sermons, but unhappily in a style which greatly offends every person of right feelings, by its want of simplicity. Instead of stating a plain truth in plain words, and proving it by a plain text, he attempts to *Chalmerise;* and having nothing in common with Ulysses but his armour, without either skill or strength to wield it, he makes sad work of his attempted evolutions. He preached, on Good Friday, a sermon on the atonement, in which there was not a single idea that was not familiar to every child in our Sunday school; but he so clothed his meaning in high-sounding words; he discoursed so pompously and mathematically of premises and inferences, of deductions and demonstrations, of incorrect translations, which he corrected by the aid of Dawson's Lexicon, and "the successive stages of our argument," whereas there was no more connection in the links of the chain than in so many bird's eggs, or rather egg shells, on a string; that an ignorant villager might have concluded there was something wonderfully profound and original in the discussion which he could not understand, whereas there was nothing in the ideas, stripped of their tunics, but what was proverbially trite and common-place. I do not blame my young friend for the poverty of his conceptions; but why affect riches? I could be quite content, yea, should rejoice, in the simplest exhibition of Christian truth; but why pretend to metaphysics, and go through the whole series of Scriptural doctrines with an air of research and novelty which only renders the discourse unintelligible to the uneducated, and almost ludicrous to those who can fathom its emptiness? Our good divine lately essayed to shew that a revelation was necessary; which he did, bating a little paradox, by means of the very same arguments which a National school-boy would have used. I wished for no better, and was willing to hear those once more; but, then, to have them arrayed in the aforesaid form, and spun out into two sermons; and to see my young friend looking down upon us with all the consciousness of superior intellect! How mournful it is that young men of piety should thus fall into the snare of their spiritual enemy, who clothes himself as an angel of light, and persuades them they are setting out a delectable treat for "their intellectual hearers." I think—or, to use my young friend's style, "it is our most decided opinion"—"we must be permitted to state our unalterable conviction"—that those of the younger clergy who are seriously impressed with the blessed truths which they are commissioned to proclaim, have done wisely in breaking through the long accredited and still common practice of servilely preaching other men's sermons—for I cannot believe that any man whose heart is in his work can do so;—but if, in place of giving us their own discourses in a plain fashion, and studying to improve them by a diligent use of every source of theological information, they affect to imitate the style or the cast of thought of some eminent preacher, I would they would take another man's sermon at once, and give us something better than their own labored nothings. When a clergyman sets himself to preach Jesus Christ and him crucified, including all the doctrines, privileges and duties which flow from that inexhaustible fountain of Scriptural suasion, I could listen with pleasure beyond the time usually allotted to a sermon; but when he tells me of all the fine things he is going to "deduce;" while the whole matter—at least his conception of it—lies on the surface, and it is no more necessary to effect this process of elaborate deduction, than to deduce coals from the Land's End to Newcastle; I always get weary, and am sometimes, I fear, disgusted. And why? Because it savors of affectation! and affectation is the offspring of vanity—it does not rise to what a man of the world would call the dignity of pride; for vanity is a sin which is hateful even to sinners. I should not, however, have said so much, if my good friend had not whispered an intention of printing two volumes of his discourses under the title of "A Congeries of Pulpit Theological Demonstrations," which title our Rural Dean suggested to him in malicious playfulness, when he mysteriously hinted his intention after dinner at the last visitation; but which he took up in good earnest, and will, I fear adopt, if these remarks should not reach his eye in time to deter him from perpetrating the deed.

A Willing Auditor of Plain Sermons.

Thoughts for Young Men.

The Responsibilities of Young Men were presented in our last, in an extract from a Discourse by President Chapin of the Columbian College. We now present, from the same production, some high incentives to moral action, peculiarly applicable to those of our young friends, who aim at usefulness in the cultivation of high moral character.

What can impart greater happiness, or higher moral worth, than to possess the unchanging principle of obedience! But little, as yet, has been done to give to the moral powers of youth the highest degree of elevation and strength.—What a difference between the heart of Nero and that of Howard, between the desires of Alexander, and those of St. Paul. And is there now no process, which, by the blessing of Heaven, might produce an army of such men as Howard and Paul! May not some favored individual soon arise, who, by untried and felicitous combinations of divine truth and moral excellencies, shall make impressions upon the hearts of saints and sinners far greater than any that have yet been produced! Would not Paul or Apollos, were they now to return to earth, so unveil before youthful minds the doctrines of Christianity, as to kindle within them a higher and a purer flame of love than has been felt since their time! How much do we now need men of that soundness of body, and life in soul, which would enable them to wield, with a giant's grasp, the weapons of our holy warfare—men of that firmness and fire which labor will not subdue, failure dishearten; nor danger appal—of that unblenching and right onward spirit, which defies the stake, the sword, and the rack, when they would obstruct the path of duty. Such men were the apostles and primitive preachers of the gospel. Inured to toils and to sufferings, till they were converted and received their heavenly commission, they were prepared to take on the whole armor of God, and to enter the field of conflict as untiring and valiant soldiers of Christ. These were the men who could move the moral world, and plant the standard of the cross upon the ruins of idolatry. And who will say that another race, trained like them, might not now soon obtain similar victories?

Our subject presents powerful motives to students to seek the favor and service of Christ.—You prize nothing so highly as intellectual supremacy; and you would doubtless follow any counsel which you believed would put you in possession of this distinction. But what subject in the whole range of thought can give such an impulse to your mind and such an elevation of all its powers, as that of pure religion? No one doubts this who understands its nature. It consists in sublime conceptions of God—of the extent and influence of redemption, and of the effect of probation on the eternal destinies of man, and in a hearty observance of all the great duties of revelation. This religion has done more to exalt human character than all other subjects combined. It is the grand element of mental and moral growth, both in heaven and earth.—Indeed, no man can be truly great, unless his mind is purified and enlarged by its sacred power. It gave elevation and grandeur of soul to prophets and apostles! and in modern days it has placed high in the scale of being such men as Newton, and Milton, and Boyle, and Locke.—It is the only redeeming power from Heaven that is now going forth to emancipate one nation after another from the slavery of sin, and to introduce among them learning, and genius, and arts, and comforts, and the virtues of social life. In this manner it will continue its career, until every human tribe has felt its benign influence, and the earth is changed into a paradise of truth and holiness. This is the religion which I would urge upon your immediate regards. Do you wish to possess the richest source of lasting happiness! do you wish to have your names enrolled in the brightest record of renown! or to wear an unfading crown! let me assure you that this happiness and these honors can be obtained only in the possession of vital piety, and in the consecration of all your powers to the glory of God and the good of men. Those who seek their chief good in no higher objects than the world can present, must be forever disappointed. For it is the purpose of Heaven that those who neglect his glory shall be "lightly esteemed," and their names held in "everlasting contempt."—While the Alexanders, the Cæsars, and the Bonapartes shall be searching in vain for their laurels, Mary and Lazarus, and the humblest follower of the Lamb, shall be wearing their heavenly crowns of unfading lustre. Come, then, guilty and unworthy as you are, and give yourselves to the Lord Jesus, and he will make you kings and priests unto God. He will make you sharers with himself in the work of renovating the world, and your efforts in this short life to advance his kingdom shall be had in everlasting remembrance.

Our subject addresses itself with deep and solemn interest, at the present day, to pious young men. The church has recently been divinely moved to undertake the great work of spreading the gospel among all nations. The field which, under God, she intends to cultivate and make fruitful, is no less than the whole world. In executing this sublime enterprise, the church will need gold and silver, and the physical efforts of vast numbers. But the chief agents in effecting this change are the young disciples of the cross—those who have been redeemed by the blood of Jesus, and enriched by the graces of the Spirit. As it is the action of matter upon matter, which keeps up a healthful motion in the material world; so it is the action of mind upon mind, which effects all the important changes in the spiritual world. You have seen the distinguished rank which God has heretofore assigned to those of your age in extending the blessings of his kingdom. And as the same reasons exist for such services now, God is presenting the strongest motives to induce you to unite in the same glorious effort.

The inspired John wished to enlist the aid of young men in the church, "because they were strong." For the same reason we now invite you to come up with greater boldness to the help of the Lord. "Ye are strong, and the word of God abideth in you." Yes, young men, ransomed by the blood of Jesus, enjoying the light of Heaven, and filled with the love of Christ, are the strongest agents in our moral

world. The holy truths they dispense, the light they shed, the sword they wield, and the zeal and compassion they display, are the strongest weapons in the armor of God. These weapons have a direct tendency to demolish the strong holds of Satan. It is true, that such is the inveteracy of sin, that even these weapons will not subdue it, unless attended by the aid of the Holy Ghost. But on this account you have no more right to say that they are impotent, that they have no tendency to overcome the heart, than you would have to say, that battering engines have no force, merely because they do not beat down a strong fortress.—No, my young friends, "ye are strong," and your strength, when put forth in humble dependence, will be triumphant. Come forword, then, without wavering, draw the spiritual sword, throw away its scabbard, and disdain all thoughts of respite in your warfare till released by death, and taken up to heaven to be crowned as conquerors. The great enterprise which the religious world has just commenced must be conducted chiefly by your instrumentality. Such is its nature and magnitude that it must be accomplished by those who possess a high degree of physical and religious power. Who are to cross the mighty deep, to aid in the translation and printing of the Scriptures and Tracts, to be spread through the Eastern empire of darkness! Who are to traverse the immense valley of the Mississippi, to set up Sunday Schools, and to plant churches, to bless that rising world which is soon to sway the destinies of our nation! Who are to accompany the poor Indians, through forests and over lakes, to their western wilds, to partake with them in all their privations and hardships, for the privilege of proclaiming to them a Saviour's love!—Who are to sustain the banners of the cross which are now planted around the globe, and keep alive those gospel fires, which are now scattered over Pagan lands! Who will endure the burning heat of the line, or the eternal frosts of the poles! Who, I say, are to perform these services, and to fill these posts! Look at facts. Who have already gone forth as the heralds of peace among Gentile nations! Are they not young men, who cannot but declare what they have seen and heard! O, then, listen to the gospel trumpet, which is now sounding for new volunteers in the army of the living God. Who is on the Lord's side! Who will now come forward and say, "here am I, send me!"

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

From the Cincinnati Journal.

Temperance Convention in Columbus.

Columbus, 20th Dec. 1833.

Rev. Mr. BRAINERD—

Dear sir—Wednesday and Thursday of this week have been auspicious days for the cause of Temperance. The State Convention assembled on Wednesday at this place. A large and most respectable delegation was present from almost every part of the state. The number of members was about eighty, and some of these had travelled from the most remote counties for the express purpose of attending this convention. Such zeal, displayed at a season like this, when the roads are almost impassable, cannot be too highly commended.

The convention was organized by the election of governor Lucas, president, judge Lane, Col. Stewart, and the Rev. Mr. Merrill, vice presidents; and Messrs. Wilcox of Franklin, Chase, of Hamilton, Olds, of Pickaway, and Cummins, of Clark, secretaries.

The sessions on each day were opened and closed with prayer. The utmost good feeling was manifested in the debates; and though some difference of opinion occasionally appeared, the resolutions, as finally modified, were adopted with great unanimity. These resolutions were full and decided on the subject of using ardent spirits as a drink, and of vending it for that purpose: and they suggested to manufacturers and producers whether the making or the supplying the materials of making the poison was consistent with moral duty; and to legislators, whether the enactment of license laws was right or expedient. They recommended that simultaneous meetings, as proposed by the American Temperance Society, should be everywhere held in February, and that measures should be taken by the state society, by the employment of an agent and the dissemination of suitable publications, to extend the temperance reformation all over the state. The proceedings and resolutions will soon be published.

It was gratifying to observe that a large number of intelligent and practical farmers were in the convention, and that several of the most respected members of each branch of the legislature, and of the supreme judiciary, united with the venerable governor, in giving the weight of their example and approbation to the cause.

It is probable, that a temperance society will be formed of members of the legislature. This will be a great thing, and will, probably, do much for the great cause. On the whole, every thing bodes well, and it may be hoped that, in this state, the demon of intemperance will destroy but few more victims. In haste, yours, truly.

At the Connecticut Temperance Convention, held at Middletown, Dec. 3, Rev. Mr. Leavitt, of New-York, one of the speakers, thus observed:—

"It has been stated on the floor of the convention, that there is one place not very far from this where no alcohol is to be found. In the parish of Hadlyme the work is done. And if it can be done in Hadlyme, it can be done every where else. It was a profound remark, that the first convert to the Christian religion proved the practicability of the world's conversion.—So the clearing of one town from the infection of rum, proves that every other town can be cleansed.

"Nor is this the only case. In your neighboring State of Massachusetts, sir, I understand there are many towns in a like condition. A friend of mine, whose testimony cannot be called in question, was travelling in Plymouth, Old Colony, the mother of us all, sir. Being a stranger in the country, he took his seat on the stage box. He found the driver a sober and respectable man, driving his own horses; but observed that there was a jug under the box. He inquired what it was for, and learned that a person was laboring under some disease, for which the physicians had exhausted their other remedies, and as a last resort prescribed bathing in ardent spirits; and as there was none to be had in the town, this driver was employed to procure it. And, sir, my friend saw him inquire from town to town, for twenty miles, before he could find the article. And then the man who had it, questioned him, and cross-questioned him as if he had been selling arsenic to a servant, till he was satisfied that the liquor was wanted for a lawful purpose, and then he sold it to him.

"And, sir, I have heard the opinion seriously expressed by men who do not take their wishes for evidence, sober, calculating men, men that are accustomed to see things take place as they have predicted, I have heard such men express confident expectation that in two years, or even less time, there will not be in the whole State of Massachusetts, EXCEPT THE CITY OF BOSTON, a place where ardent spirits are sold, except for purposes strictly medicinal. And then, sir, all the drunkards who are not reformed, will emigrate to Connecticut, unless, as I hope will be the case, this convention shall stir up the friends of temperance to make equal efforts and clear this State too. I wish they could do it, and then the drunkards *must* reform, in both States."

Paying too Dear for the Whistle!

Thirty-five of our physicians, including almost every respectable man of the profession in this city, have testified that ardent spirits are a poison to the human constitution. A member of the city council has kindly handed us the following appalling estimate of the *price* which has been paid by our citizens for this *poison*. Let every one read it, and then inquire whether he or she cannot do something to limit this tremendous curse upon our beautiful city.

There are in Cincinnati, upwards of 200 coffee-houses, besides taverns,—and estimating their *daily* average receipts, at the several sums of five, six, seven and eight dollars each, will amount to the following immense sums yearly.

200 coffee-houses receiving	$5 per day each is	$365,000.
200	6	438,000.
200	7	511,000.
200	8	584,000

Besides, a very large amount of money spent for late and unwholesome suppers—and immense amounts lost at gambling;—the necessary result of such associations.

Most persons are of the opinion, that the writer of these calculations ought to have extended them to a higher scale; he feels satisfied that not less than *half a million of dollars* are yearly spent in Cincinnati coffee-houses for grog; besides the supper and gambling items,—consequently any gentleman lecturing to a Cincinnati audience on the subject of temperance, need not travel beyond our town-plat for a text or for facts. If we go on as we have done, without a great change for the better, there will be money enough spent in Cincinnati coffee-houses, alias grog-shops, in the next seven or eight years, *to have paid off the canal debt of the state of Ohio;* amounting to, say five millions of dollars.—*Cincinnati Journal.*

Anecdote of American Seamen.

It must swell the bosom of virtuous Americans with a virtuous pride, to know that their Seamen are contributing to advance the fair fame of their country, and especially in the noble cause of Temperance.—We always respected the generous mind of the sailor, and we now add to his brow an additional reverence, because he is teaching the world an example of Temperance. In our last, we gave the remarks of Mr. Pierpont at the New York Temperance State Convention at Utica, Nov. 30. We now add his brief observations on leaving the Convention, Nov. 20, to depart in the Canal-boat for home. We present it in honor of our native tars:—

"Rev. Mr. Pierpont rose, at the request of Mr. Stewart, and said that he was about to depart in the boat, but before taking his leave, he would state a circumstance which was disclosed at a late meeting of the Massachusetts Temperance Convention. There was present at that Convention the chaplain of the Seamen's Church in Boston, the Rev. Mr. Taylor, of the Methodist Episcopal church, who had recently returned from a voyage to Europe for his health. He every where saw the marked distinction drawn between American and Foreign ships and sailors. A gentleman of the house of Baring & Brothers, in London, informed him that they often received complaints from their agents in foreign ports, of the difficulty of obtaining freights for other ships, while American Temperance ships were in port. In Amsterdam, for instance, they wrote to their agent to know why he had not obtained freight, and his reply was that there were American vessels commanded by temperance captains, taking freight, and while they remain, none offers to other ships. And, said the gentlemen, I cannot find it in my heart to blame them, for to tell the truth, we do the same thing ourselves. We have gone over the decks of English ships to get to an American ship, because they are temperate."

From the New York Observer.

Office of the Colonization Society, New York, 11th Dec 1833.

Messrs. Editors—Last summer you published a short account of *Simon Negro*, an aged and venerable African from Vermont, who embarked for Liberia as an evangelist, in the brig American, from Philadelphia, in May last. You also published, at the same time, a letter from Simon, written at the capes of the Delaware, while the vessel was windbound. I now send you a letter written by him from Monrovia, in which he expresses himself entirely satisfied with his new home, and delighted with the good work which God has begun in Africa.

R. S. FINLEY.

SIMON'S LETTER.

Monrovia, July, A. D. 1833.

Dear Friend,—I have, with the blessing of God been safely carried across the briny ocean. There were no storms. The mad waves obeyed their Master's command, and all was calm. I was 42 days travelling across the watery deep. I did not enjoy good health on my passage out. My appetite was poor. But when I put my feet on African shore, I began to gain strength. I enjoy peace of mind, and am entirely satisfied.

I return you my sincere thanks for what you have done for Africa. I feel as if the Lord had begun his work here; and pray that it may go through the land as far as human track has trod the soil. Methinks the door is open. And God is calling for Ethiopians to come back. But I shall not say much on this subject.

I shall conclude with deep humility and prayer for myself to God, I hope, in being permitted to see *that slavery is the only reason why I am not a heathen.*

We need all your efforts. Look at the blessed promises: 'I give to my Son the heathen for his inheritance and the uttermost parts of the earth for his possession.' 'Let the North give up and the South not hold back.'

I have been appointed agent of the Sunday schools. I hope the agents in America will remember us in their prayers.

To my son, Edson Simon Negro: I hope you are well. All that I can now do for you is to pray that you would become one of God's children, and seek the wisdom that is not of this world. My son, give my respects to all friends; to your brothers and sisters; to the church at Lancaster; to the church at Guildhall, Tisdell, pastor; do. do. Bloomingburgh, Gline, do.; do. do. Littleton, Fairbanks, do. do. Springfield, Mass.; do. do. Hartford, Conn. I have bid farewell to America and my friends there. My bones must be in Africa.

Your affectionate friend,

SIMON NEGRO.

REVIVALS.

We are permitted to present our readers, with the following extract of a letter, from Euclid, Ohio, under date of Dec. 12th, 1833. How long—O, how long, before churches in *this* region shall have such a refreshing!

DEAR BROTHER,—Your letter arrived, a day or two since. I received it yesterday, on my return from *Madison, Geauga* county, where I spent a few days, in the midst of a powerful and interesting revival of religion. A protracted meeting has recently been held there, which was greatly blessed. It is estimated, that not less than 400 souls have been converted to God in that place, within a few weeks. About 100 of these, were persons from neighboring places, who have returned home with their hearts burning with love to God, and zeal for his cause. It may be hoped, that they will be the means of arousing others, and that the work will spread through all the region. The converts are of all ages, and past middle life; some are quite aged. Many stout-hearted Infidels, and self-conceited Universalists, have been brought to humble themselves before God—give up their delusions, and embrace 'the truth, as it is in Jesus.' Many hard-drinkers, and some noted drunkards, have totally abandoned their cups, and have taken 'the cup of salvation,' and now 'call upon the name of the Lord.'

It is truly refreshing, to be in the midst of such a scene, after having been awhile in your cold, *chilling* region. Instead of days and *nights*, spent in useless debate and contention, about 'orthodoxy and order,' several successive days were spent in faithful efforts to save souls. The truth was pressed upon the hearts and consciences of sinners.—Christians prayed, plead, agonized, yea, 'wrestled with God,' and *prevailed*. The spirit descended—sinners were convicted of sin—gave their hearts to God, and received the Savior joyfully. The gates of Zion were thronged with praying christians and inquiring sinners, and 'there was joy in heaven,' over the scene. A Mr. C——, who, a few months ago, when I presented the cause of seamen and boatmen, in the place came out in open opposition—sent an Infidel paper into the pulpit for me to read, and made a violent speech against all benevolent societies, now met me with tears trickling down his cheeks, asked my forgiveness, and as we kneeled down in prayer together, he begged God to forgive him.

But I must stop. I did not intend to enlarge thus, but could not forbear to relate the glad tidings. Revivals are becoming more prevalent in this region.

RELIGION IN CINCINNATI.—It affords us no ordinary satisfaction to be able to inform our distant readers that the cause of religion seems to be on the advance in some of the Presbyterian churches in this city. A few weeks since, *twenty five* were admitted to the *Third church*, on profession of their faith. Last sabbath week, about the same number were admitted to the communion of the *Sixth Church*. Next sabbath, several expect to unite themselves with the *Second Church*, under the care of Dr. Beecher. The congregations in all these churches are unusually large and solemn, and the pastors are expecting a continuance of zeal on the part of their members, in supplicating the presence and energy of the Holy Spirit to perpetuate this 'season of refreshing.' The Baptist churches in the city are also receiving accessions.—*Cincinnati Journal, Jan. 3.*

From the Presbyterian.

Letter from Dr. Miller to the Editor of the Revivalist, Nashville, Tenn.

Rev. Sir,—I have seen two communications in your paper which seem to demand notice. One was in June last, addressed to me by the Rev. *Finis Ewing*, and animadverting with no little severity on certain published remarks of mine on the *rise* of Cumberland Presbyterians. The other consists of remarks which appear to be editorial in the "Revivalist" of October 16th, calling my attention a second time to the subject. Of the former, I took no public notice at the time of its appearance, partly because it reached my hands at a time when I was more than usually pressed by multiplied engagements; and partly because it appeared to me so strongly marked by acrimonious and even uncourteous language, that I felt unwilling to engage in a controversial correspondence which promised to be productive of so little either satisfactory or useful. Your recurrence to the subject on the 16th ult., seems to render it improper that I should be any longer silent; and the manner in which you have treated the subject is such as allows me to respond.

My reason for referring to the painful circumstance which attended the rise of the Cumberland Presbyterians, was, not to gratify any feelings of petulence, far less, I hope, of malignity, towards that Body; but merely to put the church with which it is my happiness to be connected, on her guard against similar evils, with which in some parts of her bounds, I supposed her to be threatened. With this view I wrote what I verily thought at the time was unexaggerated truth; and am not yet convinced that it was materially otherwise. My acquaintance, indeed, with the origin and subsequent history of the Cumberland Presbyterians is by no means either so extensive, or so accurate in regard to minute details, as I wish it were. Yet I have attended somewhat carefully to the "History" of the controversy relative to the Cumberland Presbytery, published by the Synod of Kentucky; to the account of the origin of your Body given by the Rev'd President Bishop, in connexion with his "Memoirs of the Rev. Mr. Rice;" and also to your own Confession of Faith and Form of Church Government, as published under the authority of your highest Judicatory. From an attentive perusal of these publications, I thought myself warranted in making the statements which I did in one of my "Letters to Presbyterians." If I misrepresented any facts, or employed one word of censure more than was merited, no one can more sincerely regret the mistake than I shall when convinced of it. My confidence in *Dr. Bishop*, led me to assume with entire assurance, the truth of all his statements; and I am still persuaded that he is incapable of wilful misrepresentation.

Mr. Ewing denies that the body with which he is connected is *Arminian* in its creed. I am not able to interpret its published "Confession of Faith" upon any other than Arminian principles. It is true, that Confession maintains the doctrine of the *perseverence of the Saints*, which *modern* Arminians reject. But Mr. Ewing probably knows that *Arminius* himself did not deny that doctrine, but studiously left it doubtful, and professed to regard the reception of it as consistent with his general system.

I can assure you, Mr. Editor, that when you accuse me of not having "sufficient humility to acknowledge that I have for once written too hastily," you do me real injustice. I have not a feeling which would stand in the way of such an acknowledgment, the moment sufficient evidence of that fact was presented. This is all I want. I can also say with the utmost sincerity, that I rejoice to see so many indications that the Cumberland Presbyterians value learning and suitable training in the Gospel ministry more than they once did; and that their Body has been, of late years, and in several respects, marked by very distinct improvement. And if this improvement should go on until the way be safely open, in consistency with our principles, for correspondence, and even, at length, union, with our General Assembly, no one will rejoice in such an event more cordially than myself. I have no expectation of living to see such a union, but I do not give up the hope that those who come after me will witness it. But, for one, I must candidly say, that, much as I respect the character of some individuals of your body, known to me by reputation only, and, much as I desire the unity of the body of Christ, I would not raise my voice for such a correspondence or union, at the expense of any of those great landmarks of truth or order for which we have so long and so painfully contended.

I mean to make further inquiry respecting the exact truth of my statements, of which you have complained; and if I should detect the least *material* error, you may expect to hear from me again. I am, Sir, very Respectfully, Yours, SAMUEL MILLER.

Princeton, (N. J.) Nov. 11, 1833.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 15, 1834.

To our Correspondents.

"Lara" is welcome to our columns. We hope he (or she, as the case may be,) will not let our acquaintance cease here. We owe an apology to "H." His communication was by some means mislaid, before we had an opportunity to examine it. As soon as we can lay our hands upon it, it shall receive due attention. "W." in our next. The favors from Glasgow are duly appreciated. We hope for a continuance of them. Our brother of Jessamine county is not forgotten.

ERRATA.—To-day we conclude the Correspondence between the Rev. Dewey Whitney and Elder John Smith. The reader will please to correct the following typographical errors:

Letter to Mr. Smith, dated August 27th, on the 1st column the 21st line from the top, for "make the contrast," read *mark the contents;* 2nd column, 4th line from the top, for "*these* in the main," read *those in the main;* in the 4th column and 23d line from the top, for "a punomily," read *a perfect analamy.* Letter dated Oct. 1st 1833, 1st column, for "W. B. H. Payne," read *B. H. Payne;* in the 10th proposition, for "James first," read *Jesus Christ;* towards the close of the letter, for "issues or doctrine," read *issues on doctrine.*

Anniversary Meetings.

According to previous announcement, the anniversary meetings of the Kentucky Temperance Society and the Kentucky State Colonization Society were held at Frankfort on Tuesday and Wednesday of last week. For the particulars of the Temperance meeting, the reader is referred to an article in to-day's paper, furnished by a friend who was present and participated in the meeting.

The delegates of the State Colonization Society convened at 3 o'clock, P. M. for the transaction of business. At candle-lighting a very eloquent and appropriate address was delivered to a crowded audience, by the Hon. James T. Morehead, Lieutenant Governor. This able production is to be published in pamphlet form.

The General Education Convention met on Thursday, at 11 o'clock, A. M. Appropriate and highly eloquent addresses were delivered before the Convention; on Thursday evening by the Rev. John C. Young, President of Centre College, and on Friday evening by John J. Crittenden, Esq. In next week's paper we hope to be able to give a more copious account of these interesting and important meetings.

ELECTION FOR COUNCILMAN.—There being a tie between Messrs *Brand* and *Henry*, candidates for the City Council, at the late election for City officers, and consequently but two Councilmen elected in the Third Ward, an election to fill the vacancy will be held on Thursday, the 16th inst. (to-morrow.)

Transylvania University.

The annual catalogue of the officers and students of this institution lies upon our table. The Medical Department of the University has never been in a more flourishing condition. The whole number of students in the Medical Class is 260; from the following states: From Kentucky, 106; Tennessee, 39; Alabama, 25; Virginia, 20; Mississippi, 19; Georgia, 11; S. Carolina, 10; N. Carolina, 7; Illinois, 7; Ohio, 5; Missouri, 4; Indiana, 3; Louisiana, 2; Pennsylvania, 1; Florida, 1.

The Law Class numbers 50 students; and the pupils in Morrison College and its Preparatory School, 63.

JACKSON COLLEGE.—The Manual Labor Academy of Maury county, Tennessee, has been incorporated with this name. The faculty are, Rev. Robert Hardin, President, and Professor of Intellectual and Moral Philosophy: Rev. Benjamin Labare, Vice President, and Professor of Ancient Languages; William L. Willeford, Professor of Mathematics and Natural Philosophy; Hugh K. Shields, and A. T. Mace, Tutors.

The number of students in this institution last year, was 166.

Sabbath School Books.

The attention of our readers is invited to the advertisement with the above caption, in to-day's Luminary. Our favorable opinion of the publications of the American Sunday School Union has been so often expressed, that it might seem almost superfluous to reiterate it again. We know not, however, that we can render a greater service to those who contemplate purchasing books for Sabbath Schools, and parents who may desire to procure suitable books for their children, than to call their attention to this advertisement.

It will be perceived, that a complete set of the works published by the Sunday School Union comprises 338 volumes. These can be procured at the very low price of $42 26. These books are accurately printed, on good paper, and most of them on stereotype plates. They can be procured at Mr. Luther Stephens's, in this city, and at all the other depositories throughout the United States.

The *Family Lyceum* and the *Scientific Tracts*, two able and interesting periodicals published at Boston, have been united, and placed under the editorial management of Dr. J. V. C. Smith. The work is to be published hereafter by Geo. W. Light, with the title of "Family Lyceum and Scientific Tracts." We take pleasure in recommending this valuable periodical to our readers.

Liberia—Our own Country.

We learn by the New-York Commercial Advertiser, that *Professor Kinsley*, of the West Point institution, has received the appointment of Governor of Liberia. Professor K. is said to be eminently qualified for the responsible station. He is esteemed not only as a man of science, and a good officer, but what is far more valuable, as a christian and an active friend of the benevolent enterprizes of the day, particularly of the Temperance reformation. A chief magistrate of such evangelical views and liberal principles, will doubtless prove a great blessing to the Colony.

We are gratified to learn that the Board of Managers of the American Colonization Society have recently adopted a resolution instructing agents of the Society to form every company of emigrants, previous to their departure for Liberia, into a Temperance Society. The Colonial Agent has also been instructed to endeavor, in founding new settlements, to select such settlers for the purpose, as will unite in a Temperance Society. These instructions, if strictly adhered to, will prove a source of blessing to the Colony and the African tribes contiguous to it, rich beyond any human estimate. The reflex influence the Liberian colony is destined to exert upon the colored population of this country, and especially the commanding and we trust regenerating influence it is to exert over the millions of heathen Africa, entitle it to a large share of the benevolent feeling of the philanthropist in this country, and a special interest in his prayers. We have long been accustomed to consider the happy and widely extended influence which the American Colonization must exert, by means of the Colony at Liberia, over the degraded and grossly ignorant heathen population of the vast African continent, as constituting one of its most important features. Those who are accustomed, in viewing this subject, to limit the benefits of the Colonization Society to this country, have a very imperfect conception of the true design of this noble institution. That the operation of the Society in the United States has been, and will continue to be, attended with the most happy results, every unprejudiced individual who has paid any attention to the subject, must at once discern. Every such one must have perceived the salutary influence sent out over the whole land, both upon our colored and white population, by means of this great moral engine. And this, it must be borne in mind, has been effected almost solely by individual effort; but two or three of the states having contributed a scanty pittance to this object. And when it is taken into consideration, that what has been done, has been effected amidst strenuous opposition and the most inveterate prejudice from certain quarters, none can hesitate to say, that the friends of this philanthropic institution have done nobly. Notwithstanding the great disadvantages under which they have had to labor, in laying the foundation of this extensive plan of benevolence, an impulse has already been given to the cause which shall never cease to be felt while a remnant of the African race is left in our country. Judging from what has already been effected, under such peculiar discouragements, and with means comparatively so feeble and inadequate, the American Colonization Society is destined to exert a wonderful moral and physical influence over this republic. In view of the intense and absorbing feeling which now pervades the American community from Maine to Georgia, in reference to this subject, we cannot but indulge the sanguine hope, that it will not be long before the efficient arm of Congress will be stretched out in aid of the noble cause of African Colonization, and the mighty energies of the republic put forth to hasten the consummation of a scheme which we doubt not will be ultimately acknowledged by all, to have been founded in the profoundest wisdom and the most pure and enlarged benevolence.

But beneficial and glorious as the operation of the American Colonization Society must be with reference to the interests of the United States, the influence it is to exert over the individuals who are, by its instrumentality, raised from a state of degradation, to enjoy, in the land of their fathers, all the inestimable immunities and privileges of freemen, and above all, the influence it is to exert upon the moral and intellectual condition of the heathen millions of Africa, is, if possible, still more beneficial and glorious. What individual, possessing a single spark of philanthropy, can trace the influence this Society is now exerting—and will exert in a far more extensive degree when it receives the patronage which we fondly hope it is destined soon to receive from our liberal and enlightened government,—in enlightening the community with respect to the subject of slavery and their true interests in regard to our colored population, ultimately freeing our countrymen from a yoke which is becoming more than they can bear, wiping away a foul blot from our national character, planting a nation of freemen, having our own manners and customs, and speaking our own language, on the shores of a barbarous heathen country, banishing the horrible slave trade, and bearing civilization and all the rich blessings of the Gospel to millions now living in all the grossness of idolatry and superstition,—what individual, we say, can trace the benign and salutary operation of this truly benevolent and expansive plan of benevolence, without being impressed with the grandeur and moral sublimity of the objects it purposes to accomplish? And hence, we may see the palpable error of those who suppose the ultimate beneficial influence of this institution is not to extend beyond the United States. With views of the American Colonization Society so contracted and so imperfect, we should not marvel at the indifference with which its claims on the patriotism and philanthropy of the community are regarded by many.

Miscellaneous Items.

Dr. Philip Lindsley, President of the University of Tennessee, has been elected Provost of the University of Pennsylvania.

Lottery tickets can no longer be sold in the State of New York. The last Lottery was drawn there a few weeks ago. A bill for the suppression of Lotteries is now before the Legislature of Virginia. The Lottery system was abolished in England eight years ago. It was abolished last year in Pennsylvania.

Six boys were recently drowned in a pond in New York, by the ice on which they were skating, giving way.

A house lately took fire in Portsmouth, N. H. and the wife of the proprietor perished in the flames, *in a state of intoxication.*

The number of applicants to the Ohio Legislature for divorces, is said to be about fifty. The whole number of divorce cases pending in the Supreme court of that State, is stated to be little short of *five hundred!!*

A Georgia paper states, that failures to the amount of $300,000, have occurred within a week, lately in Columbia, S. C. by speculation in Cotton.

The St. Simonians have been delivering lectures in London; and it is said, some of them are about to embark for this country.

Dwight's History of the Hartford Convention, is published at New York.

The African Repository states, that three of the signers of the London Protest against the American Colonization Society, one of whom is O'Connell, have ordered their names to be stricken from that document, in consequence of having too hastily adopted its views.

The United States' mail has been recently robbed between Little Rock and Port Gibson, Miss.

Arrangements are making in New York to construct a line of splendid steam packets, to ply between Liverpool and that city. Each vessel is to be furnished with four engines. The calculation is, to make the passage in *nine* days.

In addition to the Royal medal, (50 guineas,) received by Captain Ross, it is stated that an order has been drawn in his favor on the bank of England, for £8,000.

Captain Ross has named a lake which he discovered during his late voyage to the northern regions, "Lake Landon," in compliment to the fair poetess of that name.

For the Western Luminary.

Temperance in Kentucky.

MR. EDITOR,—According to previous notice, the Kentucky State Temperance Society, auxiliary to the American Temperance Society, met at Frankfort, January 7, 1834. The President, James Davidson, Esq. took the Chair, and the meeting was opened with prayer by Rev. Mr. Cropper of the Methodist Episcopal Church. The Annual Report was read by Rev. Thornton A. Mills, Corresponding Secretary of the Society; and committed to the Executive Committee for publication.

At 7 o'clock, P. M. a public meeting was holden, which was opened with prayer by the Rev. Mr. Bennet of the Baptist Church, from New York; and an address was delivered by the Rev. Dr. Edwards, Corresponding Secretary of the American Temperance Society. The meeting was numerously attended by members of the Society, and also by the gentlemen and ladies of Frankfort—members of the Legislature, and strangers from various parts of the State.

The speaker remarked that the object of the Kentucky Temperance Society, and of the more than 6,000 other Temperance Societies, which have been formed in the United States, is, by the diffusion of information and the exertion of kind moral influence, to induce all persons to abstain from the drinking of ardent spirit, and from the furnishing of it by sale, or otherwise, to be drunk by their fellow men; and that his object would be,

1. To mention some of the reasons why they wish to do this;
2. To point out the means by which they hope to accomplish it; and
3. Mention some of the blessings which would result to our country and the world should those means be successful.

The reasons mentioned why they wish to induce all to abandon the use of spirit, were

1. It is not *needful;*
2. It is a poison, the drinking of which is highly injurious to the body and the mind; a violation of the laws of life, and of morality; the effects of which ever have been, and while

continued, from the nature of the case ever must be, destructive to mankind.

The means by which the friends of Temperance hope to accomplish their object, were stated to be, *the universal diffusion of information, and the embodying of all temperate persons in Temperance Societies*; and the benefits that would result, were

1. A great increase of health, and a consequent decrease in the bills of mortality.
2. A diminution of pauperism and crime.
3. The reformation of many drunkards.
4. The removal, as soon as the present race of irreclaimable drunkards are dead, of drunkenness from our land; and thus opening the way, for the raising up of a generation, under the blessings of free institutions, and of the gospel, who may be the benefactors of the world.

For more than an hour the audience listened with profound attention to the interesting views which were exhibited of this momentous subject; after which the meeting was closed with the benediction by the Corresponding Secretary of the Kentucky Temperance Society. The effects of the meeting appeared to be most happy, and we have no doubt will be extensively useful throughout the commonwealth.

On the 8th inst. the Society again met and passed, with great unanimity, a number of important resolutions—which, together with the doings of the Society, and their Annual Report will shortly be published; and we hope will be circulated universally throughout the state.

Among them, we were happy to observe was one on the importance of all, who abstain from the drinking and furnishing of ardent spirits, uniting with Temperance Societies, that others may have the full benefit of their united example; another, recommending to all *young men*, and particularly such as are in *Literary Institutions*, to unite in Temperance Societies; and others recommending a complete Temperance organization throughout the State, and that every family should supply themselves with some Temperance publication; that simultaneous Temperance meetings be holden on the last Monday in February; that Temperance statistics in every place be collected and communicated on that day; and afterwards be embodied and sent to the Committee of the State Society to be published for the information of the public; and also one which passed unanimously, declaring that in view of the Society, *the traffic in ardent spirit as a drink is morally wrong, and ought to be abandoned throughout the community.*

At no time, it is believed, has there been a more interesting Temperance meeting in Kentucky, or one adapted to do greater good. Should the friends of Temperance throughout the State, organize themselves, and carry out into detail by efficient and persevering labor, the views of the State Society, we may hope ere long to see intemperance, that sore and desolating curse, banished from the commonwealth of Kentucky.

In order to this, we hope the friends of Temperance will universally obtain, and with as little delay as possible, the statistics desired, and after communicating them at the simultaneous meetings, transmit them to the Corresponding Secretary of the State Society for publication.

For the Western Luminary.

To Alexander Campbell, of Bethany, Va.

Dear Sir,—Our friend "*Paine*," seems to exult in the idea that our victory is complete. He had better not brag too much for a while. Our growth has indeed been rapid. But we must recollect that there is a good deal of truth in the saying, "Things of quick growth are of short duration." We should now guard against a *reaction*. In fact, in some places, our friends have overshot the mark, and our cause is ruined. And in many other places, very many that we had *reformed*, have heard the cry, "Mad dog! mad dog!!" and they are quitting us. In *re*-forming *thick skulls* and *iron sides*, we have been under the painful necessity of striking many a hard *lick*. Their *black eyes* and *bloody noses* must get well, before they will fully understand the great improvement that has been made upon them in the *re*-making. Until the wave of forgetfulness shall have rolled over our severity and *apparent* illiberality, we should refrain from boasting. That the storm has not yet settled in a permanent calm, is evident from the excitement that is generally produced by the mere mention of *Campbellism*. Why, Sir, there is magic in the very name! It produces an effect similar to electricity. It awakes the sleeping energies of a company sooner than any thing else.

You are the subject of much conversation. I sometimes amuse myself, when travelling, by introducing your name. To a Presbyterian I said, "well, what do you think of Dr. Blythe's sermon, that Mr. Campbell has given an account of in his "Christian Baptist," in which he proved that the Western Luminary is a means of grace!" Said he, "I do suppose it is no place expressly stated in the Bible. If we were to make translations to suit ourselves, and use words that were never used in the Bible before, as Mr. Campbell has done, we might prove even this from the Bible. But be that as it may, I consider the "Christian Baptist" an evidence of human depravity. It is filled with slanders from infidel publications, the "Reformer," &c. And if there be a place for "false accusers" in the lowest hell, what do you think will become of Alexander Campbell?" I soon got clear of this surly bigot, and felt grateful, that "Bethany's Bishop," and "his Holiness, our Lord God, the Pope," did not live in the days of Calvin.

To an Episcopalian I said, "What do you think of Mr. Campbell's Theological discoveries!" He answered, "Religion, unlike human science, was given to mankind in a finished form, and is to be learned, not improved." I replied, "The field of theological opinions had not heretofore been fully explored. Systems of science have been improved; and why not religion? According to Mr. Campbell's system, the old fashioned way of getting to heaven by repentance and faith, have been abandoned for *immersion*; just like trudging along old roads with waggons and carts is to give way to flying on rail roads." He replied; "I see you are a Campbellite. But the vilest of men have had their friends—Munger had as many, and as warm friends, as Campbell." Alas! alas! such a stupid fellow as this is fit for nothing but to sweep the Brooke Co. Irishman's Post office.

To a Baptist I said, "How do you like Mr. Campbell's scheme for uniting all sects?" He answered, "why, Sir, I think of Mr. C. as he did of the Samaritans. They employed various calumnies and stratagems to hinder the Jews rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mt. Gerizim, in opposition to that of Jerusalem." How he would apply this to you I was unable to see. He then said something about the Brooke county Irishman, and said, that in some respects, you were like him.

A Methodist said to me, "What is the Campbellite's creed?" I answered, "their creed is the New Testament *translated* by Mr. Campbell." And, added he, "*interpreted* by him." Said he, "go to a Campbellite and you will find him like the collier! What do you believe? I believe what Campbell believes. What then does Campbell believe? He believes what I believe. What is it which you and Campbell both believe? Why truly Campbell and I both —believe the same thing. This" said he "is a Campbellite's creed." Strange the delusion that exists! Can we never get the world to know that creed implies a belief in *doctrines*. But our faith extends only to *history*. Of course we have *no creed*, in the common acceptation of the term.

In fact, I am beginning to entertain doubts about that peculiarity of our system, which tends to *universal levelling*. We have always contended that no individual, within church or state, ought to have more power, wealth or influence than others. But I am now ready to conclude that these obstinate Presbyterians, Baptists, &c., are only fit to work on the farm of the Ohio Missionary, or in some of the shops of the Brooke Co. Irishman.

In the work of "reformation,"

Yours, &c. VOLTAIRE.

Dec. 31st, 1833.

To the Editor of the Western Luminary:

Dear Sir,—I have read with thrilling interest, the disclosures of "Cobham," in your paper of the 18th inst., under the caption of "Popery in Kentucky." A disclosure of this nature was much needed in this great valley, and *especially* in this city. The secret efforts of the Jesuits, and of the Papal power, to uproot the republican principles of our government, and with them the pure religion of Jesus Christ, have not even been suspected by a large majority of our happy, unsuspecting American people. Names often have great weight, and influence the kind and generous, to take all appearances of charity or benevolence as genuine. In this way the veriest enemies civil government, and christianity ever had, have succeeded the length they have gone. How imposing the phrase, "*The Sisters of Charity.*" These self-denied, holy, disinterested "*Sisters of Charity!*" They teach "Catholic and Protestant children;" they do it for half price. Yes, Sir, we understand that the establishment of these Holy Sisters, in Scott county, is to be removed to this city; and that they will board and teach the children of Baptists, Methodists, and Presbyterians, for just the price which Messrs. Van Doren and Barry charge for tuition. Oh, how charitable! They teach every thing,—Music, Painting, Drawing, and furnish boarding and all; just for the price of *tuition* in these other institutions; and the whole shall be done as fashionably, as correctly, and as elegantly, as in any institution in the West.

Does not every reflecting mind see, at the very first glance, that if these *Sisters of Charity*, shall erect an establishment on the above named principles, they must have other sources from which they must derive the means of support than their income for boarding and teaching? And that they must have ulterior views in making this sacrifice? The whole design has been developed by "Cobham," in a most lucid and indubitable manner. He has presented many extracts from the letters of Bishops and Priests from this country, to their friends beyond the great waters, shewing their strong disposition, and high hopes, that they will, through their schools, &c. bias the young minds in favor of the Catholic religion. Their letters make the strongest appeals to the sympathies of their friends in error, to send them money;—"*this is the main thing;*" and with it, they can establish schools, any where, and every where they please; they can teach and board *so cheap*, that they can literally run every honest hearted teacher off the ground, and in this way engross the whole teaching business. Thus Barry and Van Doren must very soon take up the line of march, if these *holy Sisters of Charity*, with the Pope's patronage at their will, shall enter this city, and especially, if Protestant parents should place their daughters under their direction.

Let christian parents weigh well their course on this subject. Whenever a child is placed within the walls of a Roman Catholic school, that moment he or she as the case may be, is placed in the high road of temptation, and endless ruin. And that parent who places his child there, makes, I humbly conceive, the most fearful thrust against our civil government, the religion of the Bible, and the *salvation* of his child. He makes his mightiest effort to roll on the world, and the church of God, the darkness of the darkest ages. He makes, though not designedly, an effort to introduce the reign of terror, and give the United States to the Catholics. The Roman Catholic church believes, that our government is very inimical to religion, there is no civil law to enforce the precepts of the gospel, or dogmas of the church.

I honestly and sincerely request christians to read "Cobham" over again, and pause before you place your children in the whirlpool of ruin.

A Subscriber.

From the Commonwealth.

KENTUCKY LEGISLATURE.

First Week of the Session.—As a general rule, the first week of the session of the Legislature usually passes away without much business having been transacted, and the proceedings of the week are of little interest.—The beginning of the present session however indicates a determination on the part of the Representatives to proceed *immediately* to the discharge of the high duties for which they have assembled. In both branches of the Legislature a determination to do business, is manifest, and, as a consequence of this spirit, an unusual number of bills are already in the hands of the standing and select committees. Leave to bring in a bill to establish a *State Bank*, was asked for in the House of Representatives by Mr. Marshall of Franklin, and the leave granted by a vote of 83 to 10. Mr. Marshall prefaced his application for leave, by a few remarks, in which he declared that he had no hostility to the Bank of the United States, that he was still in favor of that bank and desired its re-charter; but he was not willing that all action by the State of Kentucky, upon the subject of her own pecuniary interests, should be suspended in order to await the issue of the controversy now going on in which the fate of the U. S. Bank was involved. He gave a very brief outline of his plan for a bank, knowing that the proper time for discussion would be, when the bill was brought in, and the details made known.

Mr. Hunton, of Lincoln, offered the following resolutions:

Resolved, That the committee for courts of justice be instructed to report a bill providing that any sheriff or deputy sheriff, their aiders or abettors, who shall wilfully withhold the Poll Books of his county of the election of any officer, whose election is by law required to be made by the people of this Commonwealth, or refuse to permit the same to be counted agreeably to law, shall be held and deemed to be guilty of felony; and subjecting any such sheriff or deputy sheriff to confinement in the jail and Penitentiary of this Commonwealth for a term of years.

Resolved, That the said committee report a bill to amend the general law regulating elections.

Which was adopted by the following vote—ayes 87: noes 19.

Mr. Nuttall of Henry, offered a resolution, for which, the following, proposed as a substitute by Mr. Jonas, was accepted:—"the Committee of Courts of Justice be instructed to inquire and report on the propriety of amending the criminal laws of this Commonwealth, so as to make it penal for a judge or judges of an election, their aiders and abettors, to act so corruptly in discharging the duties of their office as to endanger the purity of election." Adopted.

Mr. Phelps then moved the following resolution: "the committee on the judiciary be instructed to inquire into the expediency of providing, by law, for the punishment of any judge or judges, sheriff or sheriffs, or clerk, who shall leave the place or places of voting, fixed by law, for the purpose of receiving the votes of a person or persons who fail to attend at the usual places of voting. Adopted; yeas 54, nays 42. The report of the committee upon the above resolutions and the proceedings had thereon, will bring the whole Hocker case before the Legislature.

On motion of Mr. Phelps, leave was granted to bring in a bill to take the sense of the people upon the propriety of calling a convention—in favor of leave, ayes 54, nays, 42.

Standing Committees of H. R.

Propositions and Grievances.—Messrs. Phelps, Montgomery, Riffe, Wilson, Colyer, Hinton, Jasper Irvine, McClure, Jas. Morgan, Sayers, Crow, Stockton, Seaton and J. L. Helm.

Privileges and Elections.—Messrs. Nuttal, Ryan, Sneed, Vanmetre, D. White, Wortham, Davis of Montgomery, Duff, Jones and Allen.

Claims.—Messrs. J. L. Helm, Murrell, Brown, Calvert, Culp, D. Morris, Henderson, Dillon, Gatewood and Culley.

Courts of Justice.—Messrs. Wickliffe, S. Williams, Trimble, Todd, G. Morris, Grundy, Crockett, G. Davis, Hunton, Tompkins, T. J. Helm and McGoodwin.

Of Religion.—Messrs. Stephenson, Morehead, Bradley, May, Clarke, Parker, J. P. White, A. S. White and J. S. Morgan.

Ways and Means.—Messrs. Hanson, Johnson of Scott, Johnson of Livingston, Barbour, Cochran, Cheek, Byers, Cunningham, Barlow and Cruse.

Internal Improvement.—Messrs. Combs, Anderson of Jefferson, Jonas, Perrin, J. W. Williams, Coffman. Gardner, Underwood, Todd, Marshall and Alsop.

On Education.—Messrs Marshall, White of Anderson, Slaughter, Anderson of Jefferson, Wigginton, Paris, Sterett, J. W. S. Mitchell and English.

On Military Affairs.—Messrs. Johnson of Scott, Dunlap, Brown, Garnett, Stone, Watkins, Heddleston, Harris and R. Mitchell.

Enrolments.—Messrs. Barlow, Anderson of Green, Shackleford, Pope, Ward, Knott and Watkins.

TWENTY-THIRD CONGRESS.

In Senate.—*Monday Dec.* 23.—Mr. Clay rose and offered the following resolutions:—

1. *Resolved*, That by dismissing the late Secretary of the Treasury because he would not, contrary to his sense of his own duty, remove the money of the United States in deposit with the Bank of the United States and its Branches, in conformity with the President's opinion; and by appointing his successor to effect such removal, which has been done, the President has assumed the exercise of a power over the Treasury of the United States not granted to him by the Constitution and Laws, and dangerous to the liberties of the People.

2. *Resolved*, That the reasons assigned by the Secretary of the Treasury, for the removal of the money of the United States, deposited in the Bank of the United States and its Branches, communicated to Congress on the 3d day of December, 1833, are unsatisfactory and insufficient.

The resolutions having been read, Mr. Clay proceeded to support them, with all the power of eloquence. When he had concluded the first part of his speech, a motion was made and adopted to postpone the subject until Monday the 30th. The Senate then adjourned until that day.

House of Representatives.—*Friday, Dec.* 20.—On motion of Mr. Pierce of Rhode Island,

Resolved, That the Committee on Revolutionary Pensions be instructed to inquire into the expediency of extending the provisions of the act of June 7th, 1832, entitled "An act supplementary to the act for the relief of certain surviving officers and soldiers of the Revolution," to the officers, non-commissioned officers, or marines, who served on board private armed vessels during the war of the Revolution.

Monday, Dec. 23.—Mr. M'Duffie resumed his speech on the removal of the deposites and continued to speak till the hour of adjournment.

Friday, Dec. 27.—A proposition was made by Mr. Chilton for enlarging the pension list so as to provide, as afterwards amended, for those who were engaged in the war against the Indians between 1783 and 1794. A debate ensued, and the report was postponed to next Tuesday.

FOREIGN NEWS.

By arrivals at this port London papers have been received to the 16th of November, and from Portugal direct to the 20th.

The news from Portugal is unfavorable to the cause of Don Pedro. A battle was fought near St. Ubes on the 3d of Nov. in which the Pedroites were completely routed, and apprehensions were entertained at St. Ubes that the Miguelites would soon enter that city. The number of men engaged is not mentioned. The main body of Don Miguel's army appears to have been at Santarem, 50 miles north of Lisbon on the 4th of Nov. and the battle must, therefore, have been fought between two small divisions of the opposing armies.

The news from Spain is also unfavorable for the liberals. The Carlists in the Biscayan provinces, had compelled El Pastor and Gen. Castagnos to retreat to St. Sebastian, near the French Frontier, and on the 7th of November they entered Tolosa, the capital of Guipuscoa. In Old Castile also, the insurgents were daily increasing in number.

It was rumored in Paris on the 11th of November that the French Government had determined to send into Spain 30,000 men under Soult as a corps of observation, but from the papers of the latest dates it is inferred that this intelligence was premature.

Don Carlos was at Castello Blanco, a village in Portugal two leagues from the frontier, and was watched by Gen. Rodil, commandant of Estramedura. His suite was composed of 100 Portuguese and Spaniards at most.

It is said that Gen. Bourmont, having been detected in carrying on a correspondence with Don Carlos, had been declared to be an enemy to the country, and as such detained as a prisoner of war, and sent to a Spanish fortress.

The Catholic priests in Spain, it is said, were endeavoring to persuade the people that to join in the crusade against the liberals, would operate as a certain preventive of the cholera.

The Pope had not determined to acknowledge the young Queen of Spain. His decision in her favor, it was believed, would terminate the civil war.

In Ireland and in Russia much suffering was anticipated in consequence of the failure of the crops.

There had been another fire in Constantinople, caused, it is presumed, by incendiaries.—*N. Y. Observer.*

Russia.

Failure of the crops—great suffering.

A letter from the Ukrain presents a deplorable picture of the extremity to which the population of that fertile part of Russia is reduced by the total failure of the crops. The inhabitants have given themselves up to despair, being obliged to feed upon roots. A great number have perished through exhaustion. Corn has risen to an excessive price, it being more than 15 times its ordinary value.

Still later advices from St. Petersburgh, reaching to the 1st of November, show that the famine is by no means confined to the province of Ukrain. Russia is suffering, at the present moment, to a dreadful extent, from the total failure of the harvest in many parts of the empire.

Ireland.

Failure of the potato crops.

The intelligence from this country bears too much its ordinary impress. Burnings and murders, beatings, robberies, and maiming, continue to prevail. The potatoe crop, too, especially in the southern part of the island, has fallen vastly short of its usual rate of production. "Such a circumstance," says the Tipperary Free Press, "one which is almost uniformly followed by sequels the most distressing to a population who rely on the potatoe as their principal esculent and chief support, must, at the present juncture, bring with it many disagreeable sensations to the great majority of the Irish people. The failure to which we allude is not isolated—it is not confined to one county or two: this blight has been experienced very generally."

"Mohammed established his religion," says the profound Pascal, by killing others;—Jesus Christ, by making his followers lay down their own lives;—Mohammed by forbidding his law to be read—Jesus Christ by commanding us to read. In a word, the two were so opposite, that if Mohammed took the way, in human probability to succeed, Jesus Christ took the way, humanly speaking, to be disappointed. And hence instead of concluding that because Mohammed succeeded, Jesus might in like manner have succeeded, we ought to infer, that since Mohammed has succeeded, Christianity must have inevitably perished, if it had not been supported by a power altogether divine."

KENTUCKY ASSOCIATION OF PROFESSIONAL TEACHERS.

The attention of the Executive Committee of this Association is requested to the following resolutions, adopted by the said Committee in session at Lexington, on the 9th of Nov. last:

1. *Resolved*, That the next meeting of the Committee be held at the Baptist Church in Lexington, on the 3d Friday in April, 1834.

2. *Resolved*, That this Committee solicit from the teachers and others, such information as may conduce to the advancement of the cause of Education, and be likely to aid them in promoting the views and business of the Association. All communications to be addressed to the Executive Committee of the Kentucky Association of Professional Teachers, at Lexington.

3. *Resolved*, That Willis Collins, Esq. of Winchester, and Samuel D. M'Cullough, Esq. of Nicholasville, be appointed to present to this Committee, at the next meeting, a code of By-Laws for its direction.

4. *Resolved*, That J. Gayle, Esq. of Lexington, and T. L. Dickey, Esq. of Millersburgh, be appointed to draught a Circular Address to the Teachers of this Commonwealth, on the subject of Education.

H. T. N. BENEDICT, Ch'n E. C.

☞Editors friendly to the cause, are requested to give the above a place in their papers.

Mr. Editor.

I wish through your paper to communicate my thanks and acknowledge my obligations to Bethel Church and congregation, for their generosity and Christian kindness in contributing $23 to make me a *Life Member* of the American Tract Society; of which I have received a certificate from that Society. And to assure them that my heart's desire and prayer to God for them is for their spiritual prosperity, and growth in knowledge and in grace—that the Lord may still more and more enlarge their hearts, and succeed their efforts, that they may be disposed and enabled to give still *more* freely and liberally to advance his cause and extend the blessings of his salvation.

Yours truly, James H. Logan.

Bethel, January 1, 1834.

Young Men's Temperance Society.

The monthly meeting of the *Young Men's Temperance Society* will take place next Saturday evening, at 7 o'clock, at the Court House. On which occasion, Rev. R. Davidson will deliver an Address. All friendly to the object are invited to attend. January 15, 1834.

Married,

On Tuesday evening, the 7th inst., by the Rev. Jacob F. Price, Mr. John Allen, to Miss Caroline E. Quarles, daughter of Mr. James Quarles, both of Woodford county, Ky.

In Mercer county, on Tuesday evening, Jan. 7, by the Rev. Wm. L. Breckinridge, Mr. Jesse Durham, to Miss Isabella Caldwell, daughter of Mr. John Caldwell.

In Frankfort, on the 2nd Dec. Mr. Richard T. Colem[illegible] to Miss Catharine G. Samuel.

Deaths.

Died,—Yesterday, in this city, of consumption, Mr. John Agnew. The deceased was a worthy and highly esteemed member of the McChord (Presbyterian) church; and has left a youthful wife and a large circle of friends to mourn his departure.

On the 11th inst. in the eleventh year of his age, John How Williams, son of Mr. Z. Williams of this city.

[Communicated.]

Died,—In Woodford county, November 22d, 1833, of Scarlet Fever, at the residence of her father, Judge E. Broughton, Virginia Clay Broughton, aged 3 years and 6 months.

Also, December 6, 1833, of the same disease, Maria Louisa Broughton, daughter of the same, aged 11 years and 4 months.

In these afflictive dispensations, the parents can realize the hand of their heavenly Father, and are enabled to say in the language of holy submission "thy will be done." In the latter case, indeed, they have to mourn the loss of a child possessing naturally, a most amiable disposition; remarkably correct in all her deportment, and with her dying breath saying in the language of the pious Psalmist "lead me to the Rock that is higher than I."

NEW BOOKS.

HENRY'S COMMENTARY, a new edition in 3 Vols. at the low price of $12 per copy; The Works of Maria Edgeworth, in 9 Vols.; Polyglott Bible, octavo Boston edition; The Life of Archbishop Cranmer, by C. W. Le Bas, 2 Vols.; The Young Ladies Assistant in Drawing and Painting, by Maria Turner; First Lessons in Algebra, by Ebenezer Bailey: Scenes in Our Parish, by A Country Parson's Daughter.

Just received and for sale at SKILLMAN'S *Book Store, Main-Street, Lexington, Ky.*

January 15th, 1834. 27-by

LANDRETH'S

GARDEN SEEDS.

JUST received and for sale at the Observer & Reporter Office, a supply of Landreth's Philadelphia Garden Seeds; warranted to be *genuine*; among which are the following:

Asparagus. Beet—long red, early Turnip, mangel wurtzel. Beans—six weeks, china red eye, early valentine, early yellow, lima, carolina, long pod. Brocoli—purple cape. Cauliflower—early. Cabbage—early york, large york, curled savoy, drumhead savoy, large drumhead, red pickling. Carrot—long orange. Celery—white solid, red solid. Cress—curled. Cucumber—pickling, early frame. Egg Plant. Endive—curled. Leek—london. Okra. Lettuce—early cabbage, brown dutch, royal cabbage, green colors. Melon—nutmeg, nestertium. Onion—silver skin, large yellow. Parsley—curled. Parsnip—sugar. Peas—extra early, charlton, frame, large marrowfat. Pepper—large pickling. Raddish—salmon, long scarlet, yellow turnip, red turnip, white turnip, black spanish, white spanish. Salsafy. Spinach—round. Squash—bush. Tomata. Turnip—early dutch, red top, ruta baga.

Lexington, Jan. 15, 1834. 27-3w.

Election of City Officers.

THE Mayor and Board of Councilmen of the City of Lexington, will meet at the Council Chamber, on Wednesday the 5th day of February, 1834, at 3 o'clock P. M., for the purpose of electing

A Clerk of the city, a city Marshall, a city Attorney, a city Printer, a city Collector, a Treasurer, an Assessor and Assistant Assessor, a Day Watchman, a Captain of the Night Watch and three Night Watchmen, two Weighers of the Market, a city Surveyor, an Inspector of Weights and Measures, and a Keeper of the Grave Yard.

Candidates will leave their names with the Clerk.

Applications for Licenses for Taverns, Coffee-Houses, Confectionaries, Victualling Houses, Porter-Houses, Retailers, and Porters, must be made at the meeting of the Council on Thursday, the 6th day of February next.

And Licenses for Hacks, Wagons, Carts, Dearborns, and Gigs, can be obtained by application to the Clerk of the city, on Friday, the 7th day of February next.

By order of the Board,

Attest H. I. BODLEY, *City Clerk.*

Lex. Jan. 15, 1834. 26-3w

Imitation Canton China.

JUST RECEIVED,

By JAMES & BROTHER,

(*Crockery and Glass Warehouse,*)

A splendid assortment of the above elegant and cheap article, either by the piece or complete Dinner Setts. These goods are very beautiful, and those persons who have incomplete setts of Canton China, can supply themselves with an article as rich and much cheaper.

Lexington, Jan. 8, 1834. 26-tf

RICH CUT GLASS.

JUST RECEIVED,

BY JAMES & BROTHER,

(*Crockery Warehouse,*)

AN Assortment of Cut Glass, comprising many rich and desirable articles, viz:

Decanters, Wines, Tumblers, Pitchers, Goblets, Dishes, Saucers, Salts, Celeries, Butter Tubs, &c.

These goods are very elegant, and the best assortment ever offered to the public, and afford the purchaser a fine selection from a variety of splendid and new patterns. Housekeepers and those preparing, will find, in a short time, at our warehouse, almost every article necessary for a complete fit out.

Lexington, Dec. 25, 1833. 24-6w

SABBATH SCHOOL BOOKS.

THE American Sunday School Union can furnish a library for a school which will contain 235 volumes, amounting to 38,305 pages, bound in fancy coloured leather backs and corners, with marble covers. These volumes contain 1560 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is $41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2 56 pages, with a large number of wood cuts. A complete set of these costs $1.46. If bound, they would make about ten or twelve volumes of uniform size.

In the above are not included several volumes, which, on account of size, &c. are not placed in the regular series; such as the Bible Dictionary, Geography, Psalmody, Hymn Books, Biographical Dictionary, Union Questions, &c.

Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of the Baptist, Presbyterian, Methodist, and Episcopal churches.

For the sum of $42,46, the above 338 works can be procured by any Sunday School, and Sunday School Society, which will send a copy of its constitution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use or for gratuitous distribution. The terms for membership are for life $30, or $3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday Schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst!

Orders addressed to the subscriber, with particular directions as to the mode of conveying the books, will meet with prompt attention, if addressed to LUTHER STEPHENS, *Lexington, Ky.*

FREDERICK W. PORTER.

Corresponding Secretary American Sunday School Union, No 146 Chestnut Street, Philadelphia.

December 25, 1833. 24-3wcow

BOOK AND JOB

PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,

Publishers of the Western Luminary.

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop*

Lexington, Dec. 11, 1833.

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.

Lexington, January 1, 1834. 25-tf.

NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the purchasers.

JOHN M. GRAHAM,
THOMAS JACKSON,
WM. A. WORTHEN,
ROBERT MATINGLY,
JOHN SHUCK,
} *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24-tds

MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.

Frankfort, Dec. 25, 1833. 24-7w

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* Machine Cards and Filleting, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.

STEPHENS, WINSLOW & STEPHENS,

Main street, Lexington, Ky.

December 25, 1833. 24-3m

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. Hall resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets*, with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands In confirmation of which they are advised to call and see it perform. in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN and TWO WOMEN for the ensuing year, for whom a liberal price will be given. S. & T.

Lexington, Nov. 20, 1833. 19-by

NEW BOOKS!

THE Religious Souvenir, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The Token and Atlantic Souvenir for 1834; The Offering for 1834; The Pearl, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in Armenia; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

November 4, 1833. 21-by

For the Western Luminary.

ADDRESS TO THE MOON.

Pale, midnight moon! since o'er our eastern hills
Thou didst arise, mine eyes have dwelt on thee.
The lengthened scrutiny of thy fair face,
Thoughts of the ether's vastly distant realms
Wherein thou glidest, and the aspiring wish
To know what thou would'st scan, if, spirit-like
I soar'd and gaz'd upon thee, fill my soul
With deep, wild feelings never known till now.
How silent and how tranquil seems thy reign!
Thou movest—but thy gentle pace is like
The wandering of some dreamer in her sleep:
Thou smilest—but thy smile resembleth that,
Which gleams round lips of beauty newly dead.
Perchance upon that bright orb, which appears
So peaceful and so hush'd, inhabitants,
Which sages tell us there abide, may stir
In as tumultuous scenes as are on earth—
May not thy rattling welkin now resound
War's deep-mouth'd thunder! Why should any orb
Be less uncivil than our battling world!
Enchanted thousands on thy silver sphere
May list the music of some Tully's tongue,
And in each pause make air reverberate
Their acclamations! Do not lovers now,
Whilst others slumber, roam in solitude,
To muse upon the spangled *firmament*,
And in soliloquy ask this far earth
If it contains hearts troubled as their own!
Methinks some minstrel weaving a wild lay,
Like me bewilder'd with conjectures vain,
Singeth of bards by him in fancy seen
Upon *our* planet, chanting to the moon.

* * * * * * * *

Kind moon! It seemeth that the sun is forc'd
By the Great Ruler to reign o'er the day,
And that he dazzleth in his angry pride
Each eye that gazeth on him: But thou risest
All smiling, to assist the infant stars
When thou perceivest that their tiny lights
May not sufficiently illume man's paths.

Thou spreadest now around man's mighty couch
A silvery curtain woven of painted clouds,
And drawing it apart, thou lookest down,
Like some kind, watchful mother smiling o'er
The slumber of her babes. Attentive moon!
Methinks idolaters in ancient time
Offer'd to thee a nightly orison
For thy protection through the hours of sleep.
From thy blue watch-tower gazing steadfastly,
And piercing with thy beams the heavy shades
That might hide prowling danger, thou appearest
A guardian spirit. When my fellow men
To hearken to my sorrows all refuse,
I will pour forth my plaint to thee;
For where throughout the wide creation will I find
A fitter ear! Talk to the streams!—They run
Murmuring as if they mutter'd to themselves,
And will not pause to listen. Talk to winds!—
They sweep on heedless. To the woods complain!—
Their music and their verdure deepen grief.
Rave to the ocean!—In its mighty roar
Thy voice is drown'd;—thy darkest woes appear
Too trivial for the giant deep to hear.
The moon will listen. Whilst thou speakest she
Deep silence keepeth, and doth eye thee with
Keen earnestness. Wolves thy attention know:
As soon as thou appearest in the east,
To thee they howl. The watch-dog bayeth thee;
Thou nightly hearest the hooting owls complaint

* * * * * * * *

Moon venerably old! I stand aghast,
Strange chills gush through my blood when I reflect
How many myriads who have gaz'd on thee,
And cried out beautiful! are now no more!
Since thy new beams illumin'd Paradise,
Thou hast been gleaming on the tide of Time,
And seen a thousand nations roll along.—
This moon, the very moon which I now see,
May have beheld her face in Kedron's stream,
When some lone shepherd made the forest sound
Whilst felling the first palm to fabricate
A solitary cottage on the hills,
Where God's own city, great Jerusalem,
Hath stood in splendor since. And where art thou!
The record of thy fall hath faded dim;
Thy days of glory ceas'd; and thy sad sons
Have sigh'd in exile, lingering centuries,
To be recall'd to thee! Enduring moon!
Judea's sorrowing children on this night
Behold thee freshly bright, as thou appear'dst
To patriarchal Abraham. The eyes
Of Adam and Eve have oft survey'd
This spotted moon.
Perhaps the eldest lay
Of poesy was fram'd in praise of her.
Yea, when the Muses in primeval time
Alighted on Parnassus, young eyed choir!
And by the charms of novel nature tranced,
With voices tun'd, and instruments high strung,
Linger'd to find a theme, that well might claim
Their earliest strains, methinks they silent stood,
Whilst rosy, vocal morn, and splendid noon,
And gorgeous evening past, but struck the lyre,
And peal'd the song, when in the silver'd East,
Thy smiling face was peering first descried!
Thou oft hast gleam'd upon the upturn'd face
Of ancient Homer, the grand-sire of song:
And should he from the tomb awake to-night
He would have no acquaintance here save thee!
The very ocean hath removed his shores:
Strange tongues are echo'd by thy native hills:
There is no stone to tell where Ilium stood;
And were it by thy genius not embalm'd,
Man would not dream that it had ever been.
Thy native land thou could'st not recognize
Whilst the enslav'd Greeks' chains were clanking o'er
The mossy ruins of Athens, and the voice
Of Othman's sons in a long mournful call
To nightly prayer, from Jove's old temples rang
But as a friend familiar, thou would'st hail
Yon moon, and wonder why amid time's wreck
She wore the virgin lustre, which thou saw'st
When thou, a boy, thought'st that the dusky shapes
On her sphere were a shepherd and a dog.

An awful admiration riseth, when
I think of all the heroes, sages, bards,
Who have mused on thee! Seas and continents
Have severed their abodes, and they possess'd
Nor climes, nor tongues in common: but to each
Hast thou been equally well known. As earth
Beneath thy sight enormous wheels around,
Thou can'st from pole to pole, from East to West
At one gigantic vision all behold!
Each son of Genius, when far from his home,
At looking on thy face hath deeply felt,
Conscious that in that very moment thou
Wast smiling on his friends, his native fields—
And with thee so familiar have they been,
That thou in my reflection hast become
Link'd with all thoughts on the departed Great,
Grown something that they all have once possess'd;
So that I view thee as if left by them
A silver relic to posterity.

LARA.

The Ohio Atlas mentions that a black man of Steubenville, in that state, has prosecuted a white lady for a breach of marriage promise.

Remarks of Dr. Dwight.

Mr. Theodore Dwight jun. has published from his short-hand notes a volume of the remarks which President Dwight, of Yale College, made upon the discussions which were held twice a week by the senior class in 1813 and 1814. We have made some miscellaneous extracts.—*S. S. Journal.*

Atheistical Expressions.—It is very common to hear persons use this expression: "put an end to existence" instead of "kill." It was introduced by the atheists in France, as was the custom of calling men "beings" instead of "creatures." They were used to avoid the admission of a Creator's existence, and to imply that there is no future state.

Cure for Laziness.—The Dutch had the best contrivance for the treatment of pauperism I ever heard of. They took a man and set him to work; they gave him several warnings. If these were ineffectual, they put him into a cistern, and let in a sluice of water. It came in just so fast, that by briskly plying a pump, with which the cistern was furnished, he could keep himself from drowning. This is the best contrivance for the cure of laziness ever found; and if I were a king, I would establish it everywhere.

Beggars.—Another fact is to be noticed which increases the number of paupers in England. An enormous multitude of poor from the continent flock to London. In this country we have only one beggar to three or four hundred inhabitants; in England there is one to fourteen. By "beggar" nere I mean one who is supported by others. In Hatfield, Massachusetts, are none, in Northampton four; and in Cornwall, Connecticut, there never was one.

Exposition.—I took up the practice of expounding the Scriptures when I was minister of a parish. I never was thanked so much for any other sermons as for those.—For this reason I think it is necessary to explain the plainer truths of the Scripture, as well as the more intricate.

The Theatre.—We know that persons of fashion are fascinated with pleasure, and suffer themselves to be misled far from duty by the current of the world. The influence of example has been exerted upon them: they are assured by their friends, perhaps by their parents, there is no breach of propriety in listening to corrupt expressions or vicious sentiments; they are told that such a practice is compatible with respectable, refined society; and that the tendency of the theatre is decidedly moral. They hear the language of vice from the stage, it is applauded by the wealthy and the fashionable: a strong current sets in favor even of the pollutions of the theatre: what shall they do? They blush, they are ridiculed, they are pointed at for their squeamishness. Their parents go; their brothers go; they may hesitate, they may disapprove, and almost determine not to yield; but their resolution and reluctance are at length overcome, and they also go, with as little compunction as to a dinner. Many persons there are who become disgusted with the grossness and immorality of the theatre, and forsake it. A few years ago I was in New York, at a time when the stage was in very low repute. It was so far deserted, that the players were obliged to suspend their performances, and went to Charleston to await the influx of strangers.

But I might fairly call on the advocates of theatres to prove some of their positions.—They insist that the influence of the stage is moral: but they do not prove it to be so by any evidence. If such were its tendency we should see its good effects. In France the theatres exercise more influence than in any other country; but you might as well undertake any other impossible task as to find morality proceeding from them. Look at the state of the French stage, the character of the players, the nature of the most popular dramas, the audiences, and the results. In the theatres of Paris what sentiments are expressed and applauded! The worst principles are avowed, profaneness is familiar to the ears of the spectators; and to morality profaneness is the Upas tree; it kills as far as its exhalations extend.

Can such sources produce good morality? I know of no play in existence which ought to be perused by St. Paul. I would have the morality of the gospel: I know no other.

Activity of Mind in Sleep.—An eminent lawyer once told me, that having a difficult case to argue, after having devised several different methods for managing it, he dreamt out one at night, which on the following morning he recollected, and preferred to the others so much that he adopted it in court.

The imagination is undoubtedly stronger during sleep than when we are awake.

While I lived in Northampton, I was engaged for a time to supply a winter society, as it is called: that is, an assembly meeting for public worship in a part of the town distant from the church. One night I dreamt of preaching to them, and chose a rather singular text. It was this: "Then answered the high priest, ye know nothing at all."—When I awoke, I remembered the whole of the sermon, and it was of such a nature that I determined to write it: but being much occupied for several days, and having soon begun to forget it, I was persuaded that I should not do it justice, and gave it up.

Notice of facts.—A great deal of useful knowledge is lost by inexcusable neglect.—We ought to take our note books and pencils with us whereever we go, and write down every thing we see which we think will be worth remembering. What we thus collect would have an advantage over every thing we could find in books: it is real knowledge.

Plan of Private Education.—The following is the plan which I would approve for the education of children. I would select about a dozen youths of steady habits: industrious and moral, who should be under my special care. I would say to their parents, as General Kutusoff said to the Emperor of Russia, when appointed by him to take command of the troops against Bonaparte: "Your majesty will not appear in the army yourself!" I would have all the superintendance of them. The children should be placed where they could have no intercourse with vicious persons, unless under the eye of their instructors. They should not be excluded from the world, but be from time to time permitted to mingle with well-bred, respectable company. When at the age of fifteen, or thereabouts, they should travel, accompanied by some proper person, and be obliged to note down every thing they saw or heard worthy of remembrance. So many hours should be set apart for study, and so many for exercise which should not be infringed upon. I would carefully instill into their minds that all I did was intended for their good, and would render myself as agreeable to them as possible. All the useful branches of knowledge I would teach them in due season, while botany and mineralogy should be made part of their recreation in their leisure hours.

Female Education.—It is owing to the innate good sense of the women of this country, that they are not absolute idiots. I would not give three groats to have a daughter of mine go to many of the schools in the country. Observe the state of our schools for females, and compare them with the colleges for males. The seminaries for females are no better than hired school-rooms, and how disproportioned are the benefits of instruction offered in the two plans of instruction! Yet under all these advantages in the one case, and disadvantages in the other, we are comparing the abilities of the sexes.—The end kept in view in our institutions for the education of males, is to make them useful: in that of females, to make them admired. Men will pay any thing to have their daughters taught to manage their feet in dancing, to daub over a few pictures &c. to be admired by a few silly young men.—I cannot speak on this subject without indignation.

In spite of all the disadvantages under which they suffer, females have not only become good, (which they have done oftener than men) but great. Elizabeth was better than any other sovereign that ever sat on the English throne, except Alfred the great.—Catherine of Russia, though in some respects bad, was better than the other monarchs of that country. Margaret of Denmark was great. Women on thrones have generally excelled men in that station. What a miserable collection of kings have sat upon the thrones of England, France, Spain and other countries of Europe! It has been said that Elizabeth's character is due to the wisdom of her ministers. Their wisdom only shows that she had sagacity enough to choose such ministers. In literature women can appear to great advantage. No writer has equalled Mrs. More on the subjects she has handled.

From the Sabbath School Treasury.

"I Have no Talent for Instructing Children."

Should this sentence meet the eye of the superintendent of a Sabbath School, he will recognize it as he would the countenance of a familiar acquaintance. It is the reason rendered by many, (we are sorry to say even good men,) for not engaging as teachers in the Sabbath School. It is offered sometimes by active, enterprising and talented young men, who find no difficulty at all in communicating acceptably upon political, mercantile, literary or other subjects, in which they feel interested. Many without doubt honestly assign this reason; but are they not laboring under a mistake with respect to the gift they suppose themselves to lack?

If it be a mysterious power, which shall enable them without effort to infuse, as by magic, truth into the infantile mind, it is a power, which none ever did, and never will possess. Supernatural gifts are no more required to make a successful instructer, than they are to make a successful merchant. The knowledge and experience, which both need, are acquired by patient, persevering toil. What does the merchant? When at the first onset he fails to interest his customer in the merits of his wares, does he desert the counter, declare he has no talent for trade, and that he will leave the business for those who have? Not so. If he fails in one instance, he applies himself with redoubled ardor the second time to the work. And why does he continue his efforts until he succeeds? Ah, the secret is, he is inspirited by a motive sufficiently powerful to carry him through constant labor, and repeated disappointments. And shall it be said that the Christian, he who has drank of the life-giving streams of salvation, who is yet in the morning of his race, with all youth's freshness on his spirit, the vigor of his frame unspent, the crown of heavenly glory brightly glowing before his believing eye,—shall it be said that he had not sufficient motive to enable him to surmount the trifling obstacles in the path of holy effort? "O tell it not in Gath!" Go range the field of the world. Where will you find such an array of motives as cluster round the Sabbath School enterprise? It is mind, living, ever-soaring mind, with which we here have to do. It is "divine philosophy" which we have to bring in contact with that mind. And Milton justly sings,

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

Our's is the task to teach the sacred lore, and our's is the reward even at the present time to see the thoughtless and the vicious yielding to its gentle influence, and imbibing its purifying spirit. There is sufficient gratification on the way, amply to repay the toil, but a nobler, richer prize awaits the faithful teacher when his work is done. "Neglect not" then "the gift that is in thee," my brother, my sister,—ask not for miraculous powers, but if thou hast one talent, trade with the same until it be ten. Go into the vineyard early, bear the burden and heat of the day, and you shall in no wise lose your reward. IOTA.

From the Boston Recorder.

The Child at Home.

"The child at Home," by the Rev. J. S. C. Abbott, author of the Mother at Home, will be published in a few days by Crocker & Brewster. It is a book for children; and being very handsomely printed, it will be an admirable book for a New Year's Gift—that is, if as a whole it is at all equal to the chapters that we have had an opportunity to read. The following passage from the chapter on Obedience, will recommend the work to the heart of every parent, and we should hope also of every child that may be numbered among our readers:—

"I was once called to see a poor woman who was very sick. She was a widow and in poverty. Her only companion and only earthly reliance was her daughter. As I entered the humble dwelling of this poor woman, I saw her bolstered up in the bed, with her pale countenance emaciated with pain, and every thing about the room proclaiming the most abject poverty. 'Her daughter sat sewing at the head of the bed, watching every want of her mother, and active with her needle. The perfect neatness of the room, told how faithful was the daughter in the discharge of her painful and arduous duties. But her own slender form and consumptive countenance, shewed that by toil and watching she was almost worn out herself. This noble girl, by night and by day, with unwearied attention, endeavored to alleviate the excruciating pains of her afflicted parent. I could not look upon her but with admiration, in seeing the devotedness, with which she watched every movement of her mother. How many wealthy parents would give all they possess, to be blessed with such a child. For months this devoted girl had watched around her mother by night and by day, with a care which seemed never to be weary. You could see by the movement of her eye, and by the expression of her countenance, how full her heart was of sympathy. She did not wait for her mother to tell her what to do, but was upon the watch all the time to find out what would be a comfort to her. This is what I call obedience. It is that obedience which God in Heaven approves and loves.

"I called often upon this poor widow, and always with increasing admiration of this devoted child. One morning as I entered the room, I saw the mother lying upon the bed on the floor, with her head in the lap of her daughter. She was breathing short and heavy in the struggles of death. The tears were rolling down the pale cheeks of her daughter, as she pressed her hand upon the brow of her dying mother. The hour of death had just arrived, and the poor mother in the triumphs of Christian faith, with faint and faltering accents, was imploring God's blessing upon her dear daughter. It was a most affecting farewell. The mother while thus expressing her gratitude to God for the kindness of her beloved child, breathed her last. And angels must have looked upon that humble abode, and upon that affecting scene, with emotions of pleasure, which could hardly be exceeded by any thing else which the world could present. Oh that all children would feel the gratitude which this girl felt, for a mother's early love. Then would the world be divested of half its sorrows, and of half its sins. This is the kind of obedience, which every child should cultivate."

The work is divided into seven chapters on Responsibility—Deception—Obedience (two chapters)—Religions Truth—Piety—Traits of Character.

Gossipping and Doing Good.

The London Religious Magazine copies the following from a London work about to be republished here under the title of "the Family at Home."

Some people seem to make it their employment to go about from house to house, to find out the calamities of their neighbors; only to have the pleasure of carrying the news to the next house they go to. I once heard one of these gossips. She had nearly talked herself out of breath, with "shocking news, I hear! poor Mr. —— is dead, and has left a large family without a shilling to help them, and Mrs. —— has fallen down stairs and broken her leg; I saw the doctor ride by, as I came along; and Farmer ——'s house has been burnt down, and Mrs. ——'s eldest daughter has lost her place at a minute's warning. Dear, dear, what troubles there are in the world; it really makes one's heart ache to hear of them."

"And pray," asked the woman who stood near, "what have you done to help all these people in their distress?"

"Oh, it is not in my power to help them."

"Indeed, I think you might find out some way of being useful to them; if you only spent, in rendering help, the very time that you squander in idle gossip, about their misfortunes; which I can't help thinking seem to afford you a sort of pleasure. I will tell you a story: a traveller passing over a miserable road, the wheel of his carriage struck into a deep rut. He labored with all his might to extricate it, but in vain; presently some one passing by said to him. 'You are in an awkward situation, pray how did the accident happen?' Another came up, 'Dear, dear, what is the matter? Well, what a good thing your neck was not broken; but this road ought to be indicted, there are continually accidents of some kind or other.' A third addressed him, 'I'm really sorry to see you so much heated and fatigued, sir: I fear too, your horse and carriage are injured. I am very sorry,—'Come, then,' replied the unfortunate traveller, 'if you really are sorry, be so good as to put a shoulder to the wheel; a grain of help is worth a bushel of pity.'"

The idle and impertinent curiosity of some people, in the time of a neighbor's distress, is ill concealed under professions of sympathy and pity, while like the priest and the Levite in the parable, they only come to the place and look, and then pass by on the other side of the way. If sympathy and pity are really felt, let them lead to conduct like that of the good Samaritan; for our Lord says to each of us, 'Go thou and to likewise.'"

Memoranda.—The following observation of Ancillon, a great collector of books, may serve as a hint to American publishers.—"The less the eyes are fatigued in reading a work, the more liberty the mind feels to judge of it; and as we perceive more clearly the excellencies and defects of a printed book than when in manuscript, so we see them more plainly in good paper and clear type than when the impression and paper are both bad." This remark might be extended to penmanship and the quality of paper, and serve therefore, also, as a hint to the correspondents of public journals.

Another hint to modern publishers. "When the art of printing was established, it became the glory of the learned to be correctors of the press to eminent printers. Physicians, lawyers, and bishops themselves, occupied this department. The printers then added frequently to their names those of the correctors of the press; and editions were then valued according to the abilities of the correctors."

To form a truly good journalist, good sense, good temper, good learning, and good taste are necessary.

It was well observed—"When you say of a book that it has many faults, that decides nothing. I do not know by this whether it be execrable or excellent."—*National Gazette.*

A. T. SKILLMAN,
(BOOK-SELLER AND STATIONER,
MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store* a few copies of the new edition of
SCOTT'S COMMENTARY,
In three volumes, which he will sell at the low price of $8 per copy.
He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.
October 9th, 1833. 13-tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, fo children and youth, prepared with great care and illustrated and embellished in various forms may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunda School Depository in Lexington Ky.
L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

Copper, Tin, and Sheet Iron MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,
(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured orsold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

STOVES.

MILLER & FARRAR,
MAIN STREET,
(Sign of the Golden Coffee-Pot,)

HAVE on hand, and intend to keep, a constant supply of
Cooking, Franklin, Seven and Ten Plate Stoves,
Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.
Lexington, Oct. 23, 1833. 15-3m

BOOTS AND SHOES.
GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,
EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.
Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

Hygeian Vegetable Medicine
From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office.
F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf.

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.
Are now opening their First Supply of
FALL AND WINTER GOODS,
Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4. Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Net, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps. Brown and bleached Cottons. Tickings, Apron and Furniture Checks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kiderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF
Hardware and Cutlery.
CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*
Lexington, Oct. 23, 1833. 15—by

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of
FRESH MEDICINES.
The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.
June 5, 1833.—48-tf.

Fashionable Establishment.
T. RANKIN,
ERCHANT TAILOR,
(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,)

INFORMS his friends and customers that he has just received from the East a splendid assortment of
Cloths, Casimeres, and Vestings,
Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirters; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

NEW GROCERY AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of *Planks, Scantling,* and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf